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contrarve. Made by George  
Jope.

Whoso committeth adulteryp wpth  
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K Joyce (G)

3932.C.8





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TO THE DIRECTOR  
BRITISH MUSEUM  
LONDON



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After that a certayne  
lytle booke was putte  
further in latyn, to sus-  
taine the publique  
iudgement of them,  
that know the tongue  
entitled. The counsel  
geuyng, that adulterers should or ought  
not to be punished: I was despised to  
wryte a contrarie consultacion. That  
Adulterers ought to be punished, and  
that in Englyshe, that all men myght  
knowe, howe parellous was the tytle of  
the latyne booke, and howe vngodly the  
author thereof had peruerbed and wrested  
the holy scriptures to make the same to  
serue his detestable error. But not long  
after this latyn writer recanted & altered  
the tytle of hys booke, permytting al his  
falle argumētes, weake reasons and his  
hapyne probacions for hys parte to stand  
styll, nether recāted ne remoued. Which  
monstrous booke haupnge yet so manye  
falle argumentes, nothynge now corre-  
spondynge the newe tytle, when it was  
reade, I was the more importunely of  
manye despised to confute it, and to put  
further my booke in Englyshe. All be it  
A.ū. some



Some there were, whiche seemed to be of-  
fended, that I answered not in latpne,  
whpche ought rather to haue bene offeri-  
ded wpth so false and vnlearned a boke  
to be put forth of any of their samplie, &  
also to haue estiewed the dedicacio ther-  
of, that afterward, as he was compelled  
to recant the tptle, so is he not able to de-  
fende hys boke, ne to iustpfie hys argu-  
mentes made for Adulterers not to be  
punished. And of what learnpge and  
iudgement, and howe affected were they  
(thyncke ye) whpche perusing the boke  
before it was printed, praysed it so hypgh-  
ly? Whypched flaterp. Howe swete is  
thys euill? The professours of Gods  
word and the discippels of Christe, thys  
wypter woulde not to moue, to counsell  
nor to excpte the magistrates to punish  
adulterp. Where I aske this man by the  
way, whether god almighty be not euer  
one, and the same God, whose wyl, as  
it is immutable, constant and ferme, so  
are his iust iudgementes and commaun-  
dementes constante perpetuall and inua-  
riable: as the Psalm. cxviii. & cxviii. and  
hys. v. boke of Moses expressely decla-  
reth. Agayn, whether adulterp be not as  
earnestly



earnestly forbidden to vs, at it was and is  
to the Jewes? And whether adulterie  
be not now as great and as detestable a  
spine before God, and al godly men, as  
it was then? Is not adulterie now as  
greate a corrupcion, iniurie, sclaunder,  
and hurte to Christes church and to all  
comon wealthes, as it was in tymes past?  
And to be short, Whether it raigneth not  
growe, rote, sprede, and take place euery  
where as rankly vnshamefacedly, and  
as comonly now as euer it dyd, spt  
there is no punishment ministred for  
it, neither of the ecclesiastick nor secular  
sorte? Forasmuch the as al this is true  
let neither the seclare magistrates winke  
at this offence, let no mā defend the cry-  
me, nor the professours of Gods worde  
ceasse to speke, ne to wyte exortinge and  
exhortynge all estates to their abound-  
duty and offices, enioyned them of  
God, puttinge the worde into their mou-  
thes, and swerde into their handes, least  
for oure negligence and winkinge at so  
griuous offence, God as he hathe done  
in tymes past, punish bothe the real-  
mes, and the heade rulers wpth all the  
whole subiectes therof. Whē I therefore

chaunced vpon this booke, so entytled:  
That Adulteres should not be punished;  
and percepuinge the title to be directely  
agaunst Gods worde, agaunst all good  
civill ordinances, naturall and writen  
lawes, me thought it was an vngodlye  
and an euill counsell, whiche is euer  
worst of all to the counsellor him selfe.  
And therfore beinge the iust despers of  
manp, I addressed me to geue a contrary  
counsell. For neuer was there any time  
ne nacion more corrupte with this crime  
of adultery, then suche, as vnder the  
coloz of the Gospell, where no punish-  
ment is ordined, runne into the licenci-  
ouse libertp of the flesh, chaste matrimo-  
ny contempned. Insomuche that as we  
may coniecture by the scriptures, it pro-  
uoketh the world to drawe false to an  
ende, and prouoketh the hasty wrath of  
God sodenly to destrope all, and to co-  
me to iudgement. And therfore I se it to  
be more godly counsel, to punish iustely  
this great cryme so wyde spred into so  
greate hurt and corruption of the chur-  
ches and comon wealthe. Right heaue  
maye euery Christen hert be to se synne  
and wickednes take suche strength and  
courage

courage in a Christen realme, that any  
man vnder any pretence of holines and  
charite shoulde stande forth to defende  
the cause of so notable sinners unpuni-  
shed. To whome this patrone of Adul-  
terers geueth his sinfull counsell, I can  
not tell, he is so slyper a serpent of so ha-  
rable colors of contradicions, correc-  
cions I woulde save, nowe counsel-  
linge the preachers, and then dissua-  
dinge the Discipels of Christe, and  
snaue aduertisinge the Magistrates,  
nowe to haue them punished, and then  
to haue them not punished: nowe with  
the worde, and then with the swearde.  
To geue this counsell to anye priuate  
man or preacher, he spendeth his penne  
in vayne. For no priuate persone vsur-  
peth the office of a publique Magistrate  
in punishinge this open cyprie wpyth  
deathe. And yet I herde of a man in  
this realme, whiche takinge the man  
with his wyfe, slewe him. Whome the  
lawe coulde not punishe for so doinge.  
And Pinhas the sonne of Eleazar the  
Prieste smit the Israelite, and the  
Madianite woman bothe thorow with  
his speare, as they laye. And God

A.iii.

allo.

Num. xxv



allowed it for a iust dede, that pacified  
his wrath. So hainouſly hateth God the  
ſpune. If thys wrpter be ſo malepert,  
as to geue his counſel to the kinges ma-  
ieſtie, and to his counſell, he condemp-  
neth hym ſelfe two maner wple by hys  
owne wordes, ones he taketh the auto-  
torite oute of their handes to puniſhe  
them wpth deathe, callynge it the cruell  
ſeuerpte of Moſes lawe nowe abroga-  
ted, and maie no more be put in vze.  
Another is thys: He ſayth: That yf the  
tranquillite of the comon wealth requi-  
reth deathe for the offence, and the magi-  
ſtrates make the lawe, he ſayth not a-  
gaynſt it. But yet he constantly affyr-  
meth it, that law to be neither profitable  
nor neceſſarpe. Wherof it foloweth him  
to conſent to a lawe neyther neceſſarpe,  
nor profpytable. But I argewe thus:  
What ſo euer lawe pertepnieth to the  
publicque tranquillite of Chyſtes church  
and conſeruacion of the comon wealth,  
the ſame is bothe profitable and neceſſa-  
rpe. But Goddes lawe is to puniſhe  
adulterp with deathe for the tranquillite  
and comon wealth of his church: wher-  
fore hys lawe is bothe neceſſarpe, and  
pro-



profitable. But here this man wyl deny  
the minor, and saye that lawe was ge-  
uen, but to the Jewes, and is nowe ab-  
rogated. But hys sayinge is false: for  
this lawe of punishment wpth death is  
the lawe of nature, whereof the ten pre-  
ceptes are grounded, and can not be ab-  
rogated. Nether is there any lawe abro-  
gated, whych beareth in it selfe the ho-  
noure of God, & the loue to oure neigh-  
bour: but to punish adultery wpth death  
pertapneth to Goddes honoure in hys  
worde to be obeped and obserued for the  
loue of oure neyghbours, whiche els  
shoulde suffer intollerabler iniuries,  
then to haue all hys goodes taken from  
hym: wherfore it ought to be more puni-  
shed then theft. Is not a mans wyfe, or  
husbande, or doughter, or seruauit more  
derer to them, then their temporal goods  
as horse, kowe, &c. God is the God of  
the Gentiles, and tendereth the preserua-  
cion & tranquillite of our common wealth  
and churche, as greatlpe as he dpyd the  
Jewes. Wherfore the lawes of hys ho-  
noure, of oure sapth, and mutuall loue  
must be geuen to vs, as well as to them.  
To take awaye, and to cut of putrified

A. v. and

**Psal. xliij.**  
**¶. cxliij.**

and corrupte members from the whole  
body, lest they poison and destroye the  
body, is the lawe of loue to the whole bo-  
dy to be preserved: wherefore euery lawe  
that beareth this loue in it selfe, is the e-  
uerlasting wil of god, made by the same  
spirit, which is one & the same of both  
testamentes, & must nedes stand firme  
& inuiolable, according to his owne sap-  
inge by his Prophet: Forde thy iudge-  
mentes are egall firme, fast and iust. And  
all thy iudgemētes shal endure for euer.  
Wherefore it is playne that they are not  
abrogated, as this pong and newe ora-  
tor woulde perswade. Saint Paul behol-  
ding the morales & iudicials of God, af-  
firmeth constantly them to be both perfit  
& profitable. ij. Timo. iij. bothe to teache  
to reprove vice, to correcte synne & to in-  
struct mā. Now for asmuch as the iudg-  
ments of God be so profitable so perfit &  
so necessarie, what man dare be so bolde  
ether to abrogat, to alter, to minish, or to  
swade? Magistrates not to execute the?  
so far of shuld they be to write & to affir-  
me them to be neither profitable nor ne-  
cessary, but to be cruell bloodp banished  
fro the Christen comon wealthes. **Ma-**  
**ster**

ster Bullpengerus, a man of an excellent  
knowledge & highly learned, a man of a  
pure iudgment, in his booke of y<sup>e</sup> holy state  
of wedlocke, & also in his .x. sermō of his  
ii. decadis, constantly affirmeth. The pu-  
nishment of death for adulterie, neither to  
be abrogated nor changed, no not of the  
gētiles, as witnesseth lex Julia Romano-  
rū. And shal we Christians be more licē-  
tious to sinne then the Heathē? Into oure  
Name & condemnaciun is this wrytten.  
The grauite of y<sup>e</sup> sinne, God euer expres-  
sed by the iudgment & punishment annex-  
ed. What iudgement God commaundeth  
to be done vpon adulterers his eternal wil  
& word yet declareth. But they y<sup>e</sup> would  
either abrogate, or take away the punish-  
ment: yea, or minish it, declare the selues  
either to make adulterie no syn at al, or vs-  
lesse to esteeme it then the Heathen, or els  
not so great a sinne now as it was in the  
time of Moses. But the commaundment of  
God is euer one & y<sup>e</sup> same, the transgressiō  
& offence is agaynst the same God, that  
yet abhorreth iniquite. Nowe sith the of-  
fence is the same, and the sore al one, why  
should it not haue the same punishment &  
the same remedy to cure it, & to expell it  
out



out of þ̄ come weale of Christes church?  
or wherfore shoulde mā dispense with, or  
abrogate more the punishment of adul-  
tery, then the punishmentes of theft and  
murther? Not long ago, It was thought  
iustelp to be punished wpyth the swerde,  
and so put in execucion of some persons,  
and why is it not styll executed? Is it  
thought worthpe in women and not in  
men? God is not acceptor of persons. If  
thys wryter therfore beynge put a pꝛ-  
uate persone, so vsurpeth not to him selfe  
onely the autorite to geue counsel, and to  
persuade adulterers not to be punished,  
but be content to permytte to another the  
same libertpe to wryte and to counsel, I  
woulde geue the contrary counsell: even  
Adulterers to be punished iustelp by  
Gods worde. ffor often and sharpelye  
God commaundeth wpyth terrible com-  
mynacions, the rulers to minister iu-  
stice and iudgement, punishynge the e-  
normities of those open crymes, whiche  
as they desple and corrupt the Christen  
comon wealthes, so by no holsome ex-  
hortacon, ientle monicion, ne preaching  
of the worde may they els be repressed, &  
extincted? Wherfore els hath God ordi-

ned



tyed ouer euery church and realme king  
princes and magistrates, puttinge the  
swerde & sceptre in their handes, but to  
punyshe accordyng to hys worde and  
commaundement luche greuous disturbers,  
sclaunders and destroyers of the  
commone wealthes. ffor whō the worde  
can not restrapne, God hath vndpned the  
swerde to repressie. The sacred integritie  
therfore of thys Christes holp church, &  
inuiolable honour of holpe matrimony  
ordined of God: the preseruacyō of p  
riuate & publique peace: al honesty: godly  
zeale to vertue, to the saluacyō of oure  
soules and to Gods glorie shoulde con  
strapne euery Christen hert to counsell,  
to exhorde and to excyte all christen ma  
gistrates to cut of thys contagious can  
ker of adulteryp from amonge vs, lest  
in further creppng, as it dayly corrup  
teth the whole body of this noble realme  
so thal it els be at last so incurable, that  
as Titus Linius of the Romans com  
plained. Neyther the vyce nor yet the  
iuste remedy wylbe suffered, prouokinge  
the heauye wrathe of God to be powred  
forth vpon vs, as the moste terryble ex  
amples and storpes wyttē for oure warn  
yng

mpnge threaten vs, teaching vs also how  
detestable a spunge it is before God and  
man, which God so abhorred, that with  
as greuouse a death he as straghtly co-  
maundeth it to be punished, as any other  
blasphemie committed agaynst hys owne  
maiestye, or for kyllinge father and mo-  
ther. If the Christen Magistrates ther-  
fore wyl turne from them selues, & from  
their regions the present wrath of God  
immine it, as did Pinhas and Moses  
from the comon weall of Israel by slay-  
ing the Adulterers in their dapes, let the  
restore, promoue speedely, and stablishe  
purely the Christian religion placed in  
her owne old honour and integrite, not  
mixed wpth any humane prophane tra-  
ditions, all papistrp cleane swept oute  
of oure churches, and iustely punishe  
open obstinate, incurable spunges, lest  
for these two impedimentes the Gospel  
denyed vs, as they shalbe sharpe thorn-  
es in oure eyes, and speares in oure sy-  
des: so shall God for sufferynge suche o-  
pen whordom and adulteryp unpunished  
deale with vs as he dealt for the same  
spunges with the commonaltie of his  
peculiare people: first by Moyses flood,  
then

Then by Nebuchadnezar, and at laste by  
Titus thempour. And euen therfoze to  
punishe comon and impenitent Adulter  
ers with the swearde do I counsell  
by Gods worde borne by the iudgement  
and counsell of all the Godlye learned  
writers, that nowe write in latyne and  
in other tonges. Thys added: If the  
wickednes be haunted withoute al feare  
of God and shame of men, so comonly,  
openlye and desperatelye accustomed,  
that otherwysse it wpll not be repressed.  
Supposed alwayes that the Christen  
Magistrates and Godlye preachers  
thereto consent, lenite iopned with cha  
rite called into their counsell. But what  
charite? Not that soude charite, whiche  
so preposterouslye pitieth an open indurat  
Adulterer, and the errand accustomed  
strong these, that neither for their obsti  
nat incorrigible crimes nor for any com  
zele to christe blothe, would haue y mag  
istrates execut their iust office inioined  
of god, nor gods & y realmes iust lawes  
executed. But as she labozeth by suche  
blynde piete to deliuer the stronge these  
from the gapelhouse, euen so by lyke  
sinistre charitie coupled with as lewed  
lenits



lenite counelleth she, fleshelpes Adulte-  
rers to lyue in their whordome unpuni-  
shed, maintayning this syn the originall  
of al wickednes into the destruccion of  
the comon wealthe and greate damnaci-  
on of many all shameles audacite added  
to their depe rated iniquite. But that  
charptie and lenite, would I haue called  
into counsel, for thys iust punishment,  
whiche is so cleare eyed, that she can se  
what thynge she may do by Gods word,  
and when she may obtayne her purpose,  
and also knoweth, how much she oweth  
to the fraple of the weake corrigible at  
a tyme overcomen by some greate temp-  
tacion. And howe much she oweth to  
the desperate indurate synners, whiche  
haupnge, or els may haue their owne,  
yet lyke insaciabie beastes, all feare of  
God despyed prouoke them selues and  
other vnto thys detestable fylthynes.  
Thys charpte therfore (I say) do we en-  
brace, whiche seketh the glorie of God,  
the keepinge of chaste wedlocke: yea, ra-  
ther the publique wealthe and peace of  
many men and women to be kept pure  
for this vyce, then the lyfe of a fewe (in  
comparyson) pestilent incorrigible per-  
sons



sons, whpche iustly deserue to dye by  
Gods lawes. Some thinck, it is to hard  
and to cruell a lawe to puniſhe Adulter-  
ers wpth deathe. But these persons blin-  
dened wpth the custome of the spynne so  
longe unpunished, ether are they gyltpe  
themselues o: els al feare set a part, con-  
sider they not the terrible maiestie of him  
that said: Thou shalt not comit adulter-  
y. Wherfore pf I had not sene this gre-  
uouse offence so frequented with oute al  
punishment & shame and feare of God,  
and this wryter so farre to haue erred in  
wrestinge the scriptures to mapntaine  
this wickednes contrary to some men in  
priuate communicacion, and also in opē  
sermons exhortinge the magistrates ius-  
tely to puniſhe adulteryp: I would haue  
winked at his fonde zeale and blynde cha-  
rite. Albe it, his blynde loue to him selfe,  
in pleasinge him selfe hath openly for a  
shewe of his latpne tongue and greke set  
forthe his boke more to exercise his stile,  
thē to geue vs any godly doctrine, which  
boke sith it is put forthe to sustayne the  
publique iudgement, I can not but sape  
my mynde for the defeuce of the trueth,  
and confutacion of lyes. ff. I iudge e-

C. B. i. 52. every

euery professor and minister of the word  
to be the same to the church, as is the  
goode Magistrate, and citisen to the  
citie, whiche as they will suffer no-  
thinge to growe that maie destroye the  
cite and comon welth, euen so should the  
professor suffer no bpce, ne false doctrine  
nor spenner unpunished in the church:  
wherby the congregacion is corrupted,  
and greuously sclaundered, and turned  
from the feare of God, who be feared &  
prapsled for euer. Amen.

But let vs hear, what this writer saith.  
Into the reproche and rebukes of them,  
whō he iudgeth not to approne his boke  
and title therof; he sayth thus: But I  
meruel at this vngodlines (shall I cal it)  
or rather a loue to them selues, whpche  
are wont so greatly to abhorre thē that  
are slyden into vices, as though their sel-  
ues were Goddes vpon the earth, or vt-  
terly clere from the same spots. No. Ad-  
ultery is with this man but a litle spotte,  
a moor, a litle sliding amisse in this māns  
eye. ffor what spurne els is it, y he in his  
boke defendeth: who ther els tend al his  
arguments then into this ende, that Ad-  
ulterers shoulde not be punished, accor-  
dyng

dinge to his his first title and argumen-  
tes of the whole booke: Beholde also how  
spightfullp he depaueyth good men for  
abhorringe adulterp, and would haue it  
iustelp punished. Nether is therre now  
almost any man, their maners are so cor-  
rupte, but he will tell forth other menis  
offences to shewe them selues therbp the  
more pure and honest.

Here may ye se, of what spirite the man  
is caried into the rebukes and fole hardp  
iudgement, reprehending and depauning  
other godly ministers, whiche in pul-  
pits dampne and abhorre these open ob-  
stinate Adulterers, exhortinge the Ma-  
gistrates to punishe it by Gods lawes.  
As pf they shoulde preache against this  
horrible vice, shewing with Paul. What  
an offēce it is to take the mēbres of christ  
and make thē the membres of an whore  
to biolate holy wedlocke, to pollute the  
temple of God, to dishonour his high  
maiestie, to sclaunder his holy church,  
to separat that as God iopneth, to pop-  
son the whole comon wealth, exhortinge  
the rulers to punishe the crime. These  
men for so preaching, he calleth them  
scornfullp, Goddes of the earth, & iud-  
geth



geth them to set forth their owne honestie  
and goodnes by sclaundering other men  
and tellunge forth their synnes. No sir,  
we sclaunder them not, ne tell we forth  
their synnes. They are their owne open  
filthy dedes, whiche ye defende, that dis-  
close them. If ye knowe any of vs that  
are agaynst your booke giltye, and would  
honor our synne with rebukinge aduou-  
try in open pulpits, or writinge or exhor-  
tinge rulers to punish it, be you our ac-  
cuser to make your mater the beter, ye  
once exhorted a man to not flater, but star-  
pely to rebuke vice. And now I perceiue  
ye did it to haue the same office your self:  
well remembre the comph: That the  
trueth getteth hated and obsequie fren-  
des, ye shal by this booke and this defence  
get ye many Adulterers to frende and to  
stande one your spide.

But this hated, this so bitter indigna-  
cion in private professors not only against  
the vices, but against the men, I can not  
tell, whether it becometh men.

Shoulde we not hate those open syn-  
ners and their offences, whiche God so  
abhorreth and all godly men, that euen  
the persones we are commaunded to  
estee

estieue, to neither drinke ne eate with  
them, nor to haue any conuersaciou with  
them? Then he saith:

Namely them whiche spenne of nature  
and not of will.

Here it would be asked this great lear-  
ned oratore, whether his Adulterers spen  
not of wpl, but against their willes, onlp  
of nature? There is no actual spn, but it  
is vnuntary. Adultery is actuall, wher-  
fore it is a voluntary spenne. This were  
els in dede a good defence for hys Adul-  
terers to sape, their spenne is so natuaall,  
that it is against their willes, and so not  
worthp punishment. At last to mitigate  
their spenne he saith: If one committe a  
litle greuouser spn of weakeues, howe do  
these men take on?

Suerly pf Adulterers had no beter pa-  
trone then this poete to extenuate, and  
defende their cause, thep are like to suffer  
perpetuall hell tozmentes, pf they repent  
not in time; albe it they here escape the  
Magistrats handes. For these Adulte-  
rers whose cause he taketh to defende,  
and we would proue them worthp to be  
punished accordinge to Goddes lawes,  
spenne neither of wekenes, nor of frailltie,

nor yet agaynst their willes . For they  
haue, or els may haue their owne wpyes  
and the women their owne housbādes.  
But they are suche as be so married to  
their owne lustes, th at they obeye them  
runnyng hedlongs withoute anye resi-  
steuce, or feare of God , and his precep-  
tes into their owne fleshelp despers, pea  
it taketh daylye suche rote and custome,  
that as in other countries dronknes is re-  
kened for a vertue , so is adulter y nowe  
comonly but a praysed laughter, & hath  
done one the name of prayse and vertue  
amonge the wicked. Althowgh nowe this wic-  
ked excuse is now inuented . That they  
are not ashamed to say: after they haue  
ben longe married hauinge many childre  
by their wpyes, when their lustes moue  
them to another, I was marred yonge  
agaynst my will . And euen nowe what  
reasons and busines begyn to aryse for  
diuorsemēt? whether the vngilty part  
after the diuorsemēt may marre ano-  
ther, or what shall the gilty or vngilty  
do, yf he or she can not pue sole , & what  
yf both be gilty? And who broke wed-  
locke first? whiche all these shameles vn-  
godly contencions and wicked despici-  
ong



ons were clerely ceased, pf accordinge  
to Gods lawes pet excuted in some chris  
ten churches, or after the ciuile lawes  
made by emprouers adulterp were puni  
shed. Then he say th;

Pf I might frely say mp mnde in the  
fre church of the Chzitten, I herely and  
constantly iudge it, neither to be profpita  
ble nor necessarp, open Adulterers taken  
in adulterp, to be punished with death.

So, here haue ye this manis corrupte  
iudgemente, and his sinfull sentence.  
Nowe pf the Magistrates iudge other  
wple (as he here after qualifieth and  
quidifieth his sapinge) according to god  
des lawes: so must there sentence, and  
Goddes sentences to, be neither profita  
ble nor necessarpe. But God whiche is  
the everlastinge wisedome constitutinge  
his comē welth defended with so many  
good and iuste lawes, to be by them pre  
serued, thought it bothe necessarpe and  
profitable, whose wpll is so immutable,  
that euen the Gentiles were compelled  
by the lawe of nature to fulow the same  
iudgementes. Example ye haue of Tha  
mar. And what plagues did God caste v  
pon Pharao and his house for takinge

B. iij. Sarai Gen. xxviii

Gene. xij.

Sarai from her housbande Abraham, & yet had not Pharaos to do with her? Pharaos doing it of ignorance. For when he knewe her to be another mans wfe, he sent her to him agayne. In suche reuerence had euen the very heathen holped wedlocke, as the lawe of nature, whiche they durst not violate into a testimonie against vs in this matter to rise agaynst vs in the daie of iudgement. Agayne: when Abimelech toke Abrahams wfe, did not God tell him, he was but a dead man? and yet had he not offended with her. He threatened him death with al his kinde and the king knew not she was his wife, but toke her for his sister: so fearful were the heathen kinges to violate matrimony, & what death they looked for, if they broke it. And shal we Christians beinge vnder the Gospel & Gods lawes grounded vpon the lawe of nature, ether defende adultery or not moue the Magistrates to punish it? If we se it not punished neither by excommunication, nor by the sword shal the Christen professors hold their tongues and penne, as would this writer haue vs to do? Oh wiked silence. A faithfull dogge lpinge at his masters doore.

Gene. xx.

doze, wil bark e & bight to, pf the these co-  
me nighe to breke in, & to robbe his map-  
ster, and shall a Christen professour and  
minister of Gods word e and of his la-  
wes, holde hys peace, seinge, God rob-  
bed of his glorp, his lawes & commaun-  
dements broke his holp so auncient insti-  
tucio, neuer yet altered, now violated co-  
temned & trode vnder fote unpunished:  
pea and that amonge the Christianses?  
This one thinge dare I constantly sape:  
That except adulterp be punished with  
deathe, as God comaunded, or els now  
with paynes as greuole: as it shalbe the  
greatest sclaunder to the realme and to  
the Gospell, so shall it be one of the iuste  
causes, wherfore this realme shalbe pla-  
ged, & that greuously: pea, and the cause  
of the damnacion of many. This did  
faithfull Iosephe well se, and consyder Gene. xxxi  
when his Ladpe and misteres quene of  
Egypt prouoked him therto, and resisted  
it. This did holp Job wel ponder, when  
he sapde: If my hert hath but lustpd af Job. xxxi  
ter another manis wyfe, let myne owne  
be abused. For I knowe that this iniqui-  
te requireth the sentence of death. Nowe  
pf in the lawe of nature, when as yet the  
B. b. puris



punishment thereof was not written, but  
 in menis hertes this abhominable adul-  
 tery was so detested and the paynes of  
 death were executed and threatened the,  
 muche greater paynes abyde them,  
 that now we knowe the Lordes wil bothe  
 in herte wyrtten and in expresse wordes,  
 and yet contempne it and breake it. So  
 that now we are neyther ignorant, howe  
 God abhorreth this wickednes, & what  
 punishment he hath decreed for it. There  
 is no externe transgression of any of the  
 commaundementes, but accordinge to  
 the grauite of the spue, God euer of hys  
 iustice ordained and decreed in writinge  
 the iuste forme in punishinge it, whiche  
 paynes are yet executed of them to who  
 he hath geuen the swerde. And what au-  
 thorite hath this ponge orator, or any ma-  
 more to abrogate the onlpe punishment  
 for adultery, the paynes for murder  
 blasphemy, theft, or synninge of pater-  
 nes. Thus sayth the Lorde God (and no  
 man) whose will and worde is euerla-  
 stinge, heauen and earth soner to perishe  
 then one iote of his lawe to passeouer.  
 Whoso committeth adultery with anye  
 mans wife, shall die to death, bothe the  
 man

man and the woman, because he hath  
broken wedlocke with his neighboures **Leui. 11.**  
wife. The same lawe is rehearsed also in **Deute. 11.**  
**Deut. 11.** If this man had pondered well  
the highe terrible maiestie and eternall  
will and pouer almightie of him that  
spake and decreed this iuste iudgemente:  
he would not make so lighte a spide  
ridpunge of adulterie, ne take vpon  
him to defend their cause against Gods  
worde, nor yet to excuse Adulterers, and  
to abrogate the decre of God, ne counsel  
Magistrates to do contrarie to Gods  
worde, ne rebuke and condempne the  
professours and teachers of the word for  
doyng their office inioined the of God  
exhortinge the rulers to punishe this e-  
normite and comon pestilence and de-  
struction of comon wealthes. Amonge  
the Heathen **Seprianis**. Adulterers were  
caried bounde drawn thoro the citie,  
in dayes, and afterward as long as they  
liued, were despised, shamed and forsa-  
ken of al honest persons. Amonge the  
**Acreusens**. **Zaleucus** forbode adulterie  
vnder this payne. That the transgressor  
shoulde haue bothe his eyes put out.  
And when his owne sonne did offende,  
he

The **Seprian**  
lawe.

**Zaleucus.**

**Germans.**

**Opilius his  
lawe.**

**Lex Julia.**

he bode the iudges, as iudges put oute  
one of his eyes. And y other eye did him  
selfe put oute as a father. In the noble  
Germans, before they recepued the chri  
sten faith: the punishment of an Adulter  
res stode in the power of her housband  
whiche might at the lest thrust her onely  
in her smocke out of his house and beate  
her naked with rodde before all the cy  
ty as Cornelius Tacitus writeth. Opili  
us Macrinus emperour of Rome bled  
to punishe Adulterers w<sup>th</sup> fyre, throwing  
them bothe bownd together into the fier  
where after there was a comon lawe cal  
led lex Julia:whiche decreed Adulterers  
to be punished with the swerde, whiche  
lawe stode in strengthe in S. Hieroms  
tyme,whiche mencioneth and alloweth  
it. And the same lawe de stupris and ad  
ulterp did the chrissten emperours receiue.  
And of Justiniane is it confirmed & de  
creed lib.iii. titu. xviij. de publicis Judi  
cijs. In the lawes of Wamburgh y same  
imperiall lawe is executed, and confir  
med of the Emperour Charlis. v. anno.  
M. CCCC. XXX. and . M. CCCC.  
XXXIII. at Auspurg and Regensburch.  
Now yf the offence were considered but  
euem



even as the Beathen iudged in the lawe  
of nature, & as yet the ciuile lawe esteeme  
it, howe detestable a crime it is and how  
perniciouse to the comon weal, settinge al  
affeccions, euill customs and the negli-  
gence of rulers aside. And would waite  
what plagues hange ouer the reaulme  
where it is permitted unpunished, what  
and howe greivouse offence it is in Gods  
sight, al chyzten men woulde desper it to  
be punished, and therto exhorte al rulers  
as in tpyes past. ffor bechery, adulteryp  
is the destruccion, and the great disho-  
nor of Gods spylte ordinaunce. A dāpna-  
ble wickednes procedinge frō the deuyl  
oute of idlenes and excelle, and oute of  
the fleshe, contrary to the spirit of God,  
a shameful vnfaithfulnes, a voluntarpe  
peace breakinge, a shameles periurpe.  
Wedloeke was firste of all ordained of  
God, a natural copulaciō, neuer yet al-  
tered. And the married persons smite a  
perpetuall couenaunt, neuer to diuide  
their bodies ioined of God into one flesh  
God and all the congregacion with the  
aungels called into recorde. Thep pro-  
mise faith & trueth with haudes & mou-  
thes the one to the other. Nowe if it be so  
small

small an offence, as of frailte of nature of  
weakenes, agaynst manis wil, but a litle  
spot, a slidinge amisse, as this man exte-  
nuateth and mitigateth the crime, to dis-  
semble with God, aungels, and men, to  
trede vnder fote truethe and faith, to for-  
swere before God and so holp a compa-  
ny, to cast them all into witnes of a false  
promise, then might he haue so iustelpe  
stretched forth his penne to haue payn-  
ted the defence of Adulterers and made  
so many arguments for their unpunish-  
ment in so counsellig the Magistrates.  
why doeth he not as behemētly dissuade  
the punishment of murther and theft?  
To stele manis goodes is worthy death.  
And what is more dere to man then his  
wif, euen his owne body? Salomon  
waping theft and aduoutry together pro-  
ueth aduoutry to be much more greuous  
offence. If it be so, it ought more sharpe-  
ly to be punished then theft. Also besides  
many greuous inconueniences, this hap-  
peneth. That the right apers oftentimes  
be defrauded of their heretage for euer.  
I passouer the murthers poissioning ba-  
tails, and treasons with other infinite  
destruccions ihat haue comen of adulte-  
ry

Proverb, vi.

ty, and yet dayly ensueth. But yet the ec-  
clesiastick teachers, he woulde haue the,  
by no zeale nor title to moue the rulers to,  
execute iustice and Gods lawe vpon ad-  
ulterers. For so to do, he calleth it suche  
crueltie as becometh no preacher.

If the Magistrates neglecte their offi-  
ce in punishinge open malefactors, is it  
crueltie & anger, the preachers to excite  
and to exhorste them with Gods word to  
do their dutie? Wherfore els did God  
commaund the Levites to take the booke  
of the lawe and reade it continually to the  
kings? And that in doubtful iudgemētes  
they should call the priestes to shewe the  
what they shoulde do according to God  
his worde, commaunding the kinges to  
iudge as the priestes should teache them  
oute of Gods lawe. What els are all the  
sermons and comminacions of the pro-  
phetes, with the parell of their lynes,  
kindlinge and steriing the kinges and ru-  
lers vnto the punishmentes and corec-  
cions of the transgressors of Gods la-  
wes? They were commaunded to crye  
and ceasse not to tell them their spynes  
in neglecting iustice and Gods iudge-  
mētes, yea and where the cause was ex-  
gent



Exodi. xxxij.  
ad. ij.  
Num. xxb.

gent, necessite requiringe the defence of  
the religion, their selues resisted, puni-  
shed and auenged it with deathe doinge  
y office of the seclare Magistrates. Mo-  
ses was a man both holy and the mple-  
dest of all men, the Levites were the mi-  
nisters of the worde. And yet Moses cal-  
led them together, moued with no lytle  
zele to auenge Gods glorie, so that they  
went from tent to tent, from doore to doore  
and with bloudy handes slewe their bre-  
thren, and kinsfolke to the number of  
3000. Moses him selfe killed the Egip-  
cion for smitiuge one of his brethren.  
Agayne, what bloudy murther made Mo-  
ses and Pinhas the Levite vpon Adulter-  
ers, when Pinhas smote bothe the per-  
sons thorow with his dagger, as they  
lape, and yet were these ecclesiastik doc-  
tors, as this man calleth vs. Moses be-  
ing a spirituall preacher and prophete  
prouoked the iudges of Israell, sayinge:  
Let euery one slap their men, that thus  
haue comitted adulteryp with Baal Peor.  
And yet saith this writer both ignorant-  
ly & vngodly, to proue malefactors not  
to suffer. That the Lord in the olde testa-  
ment willethe not the deathe of spinners,  
knowing

knowing not of what death God there  
speketh. Neether wyl we, ne any churche  
Magistrate the perpetuall death of dāp-  
nacion of any sinner, but woulde him to  
amende and be conuerted; but yet do not  
this wylhe and wyl take awape the iust  
iudgementes of God, and punishment  
of anye murtherer, these or Adulterer.  
God there speaketh of the deathe of the  
soule and not of the body. Neether wil-  
leth God by the text of Ezechiel his iudi-  
cial lawes to be abrogated, as this man  
meaneth, or els wherfore alledgeth he  
this texte agaynst the professors of the  
worde, that they should not instigate the  
Magistrates to punish Adulterers? The  
he maketh this reason.

It is not reade (saith he) that Christ or  
any of his apostles bode or cōmaunded  
any adulterer to be punished with death;  
ergo:

So is it not read, that Christ commaun-  
ded the two theues to be hanged & dyed  
with him; and yet did they instely suffer  
for their offences according to Gods la-  
wes, Christ not sapinge agaynst it. By  
this sayd reason a negatiuis, this man  
woulde haue noman for his crime to suf-

52. **Timo. i.**

fer death. For where is it reade, that  
Christ bode this particulare these, or that  
murderer by name to suffer death? But  
tell me (I praye you) sayd not Christ: I  
am not come to breake the lawe, but to  
fulfill it. Christ consequently approued  
and confirmed the iudicial lawes saing:  
Whoso killeth, is bounde gilt by the iudg-  
ment. Whiche he declared, sayinge: who  
so smiteth with the swerde, shal die with  
the swerde. And what law was it, where-  
of Paul saith: It is not ordined for the  
iust man, but for the buiust, as for rebel-  
lers to the Magistrates to parents, for  
murderers, for adulterers, &c. At the  
papue and lawe made for adulterp were  
abrogated, Paul woulde not haue con-  
firmed it, as he did with those wordes  
yet lefte in his pistle, neyther woulde he  
haue so threatened and feared the Corin-  
thes, sayinge: Se that ye desple not pour  
selues wth adulterp, as certayne men  
did, for the whiche in one day there were  
slayne an hundreth and twenty thousand.  
Christes Lenite ( of whiche ye speke so  
much) was such: That for anger, for an  
obprobriose worde, he pronounced them  
worthy iudgement, and to come before  
the



the counſel: wherfore he abrogated not  
the iudiciall lawes, but ſtabliſhed them.  
For he that ſo narrowly interpreted his  
lawe, to not kill, that for beinge angry  
with his brethren, or for an obprobriouſe  
worde pronounceth him worthy counſel  
iudgement and hel ſper, thincke ye that  
the ſame lawe neuer both abrogate or mi-  
tigate the puniſhment for the other moſt  
griuous transgreſſions of ſ greater pre-  
ceptes? Then argueth he thus out of the  
example of Chriſt, ſayinge:

Chriſte expreſſeth his mercede and for-  
geuenes both by examples and doctrine  
and redemption, wherfor ther ought none  
of his diſciples to put any malefactor to  
death, but likewiſe to forgiue, and to fol-  
lowe his ſtepes.

Here helpe this man taketh not the ſecu-  
lar Chriſten Magiſtrates for Chriſtes  
Diſciples, or els he woulde not them to  
put malefactor to death. But let them  
be only the prieſtes his Diſciples. Who  
made this law, that prieſtes ſhould ſave  
thieves, murderers and Adulterers: and  
that they ſhould conuaye them from the  
galowes: and that I ſhoulde not ſay the  
trueth before a iuge, ſea and take an oth

ti, p<sup>t</sup> he aske it of me? Who caused so ma-  
ny strong theues to be saued by their bod-  
ies? and sanctuaries to nourishe willfull  
theft and murder? was it not the bishop  
of Romes lawe? But I will set an exam-  
ple of Christes softenes & lenite against  
this man so full of sonde p<sup>p</sup>te and mer-  
ciles merce, where Christ toke cordes  
makinge them into sharp whippes, wher-  
with in great anger & violence he scour-  
ged oute suche sonde pituouse marchants  
out of the temple, whiche toke vpon the  
so boldely withoute all feare of God to  
bringe into his churche suche licencious  
libertie and false doctryne, therby rede-  
minge and bpinge by flattery the fauoure  
of Adulterers and theues, when therby  
Christ takinge vpon him selfe the person  
of a prophete and bishop; and not of a  
kinge ne Magistrate taught the profes-  
sours of his worde and his disciples to  
correcte the arrogant audacite of errone-  
ous teachers and writers, to blamie and  
to chasten them sharply, as it were with  
whippes, of which Christes acte, it may  
be well gathered, what may his succes-  
sours do to suche abusers of his worde,  
and decepuers of his churche with false  
doctrin

doctrine. In dede there ought no ecclesi-  
 astik Magistrate take the office of the se-  
 clare rulers vpon him in putting the ma-  
 lefactor to death. But whether one man  
 map haue both the regiments in his hād  
 I thinke, this man will not say agaynst  
 it. And then is it true that the professour  
 of the worde and Disciple of Christ map  
 execute Gods worke and his office, as  
 the scripture calleth it, and suche kinges  
 are called Goddes; for that they sitte in  
 Gods place ministringe Gods worke.  
 Christ him selfe was and is bothe prieste  
 and kiuge preacher and iudge, whypche  
 firste shewed him selfe to come to teache  
 and to saue eare, he woulde come to  
 iudge and to condempne. But yet in his  
 firste coming he abrogated not his own  
 ciuill lawes and iudgementes, which he  
 enē then confirmed, and his apostles did  
 also wrpte them to be obeped and fered,  
 whiche commaunded to be kept moste  
 diligently, and al mē to institute al their  
 publik and priuate iudgementes accor-  
 ding to his word. It is plapne, that this  
 ponge wrpter knoweth not, what it is to  
 be vnder the lawe and vnder the Gos-  
 pell, and who they be that are vnder e-

i. Timo. i.  
 i. Petri. ii.  
 Deuter. v  
 ri.



ther of them: for al that crye Lord Lord  
are not vnder the Gospel. I graunte to  
him, that the lawes to pmyll adulterers  
and theues, &c. are abrogated and not or-  
dened for chaste lpuers, true men and in-  
nocent persons luinge vnder the obedi-  
ence of the Gospel. But to these open  
indurate Adulterers, whose cause  
he defendeth, the lawes ciuile and iudici-  
als stande in their strength, and ought to  
be executed vpon them. This doctryne  
will we teach, whatsoener this man ob-  
iecteth, and wil tel the publik rulers that  
they do the workes and iudgementes &  
iustice of God, whylis like experte and  
godly wyle sourgens, they cut of from  
the body of the citty or comon weal suche  
corrupt and contagiouse members as are  
Adulterers. Althoughe this man sayth  
constantly:

¶ He healeth unhappely that killeth the  
spcke.

But a wyle sourgen will (yf the corrupt  
member be incurable or shoulde poyson,  
and hil the whole body) cut of that mem-  
ber, and caste it into the fyre as Christus  
teacheth vs of the eye, hand, and fote that  
hurte the whole body. Then he woulde  
not

not: That any father, pastore or prea-  
cher should be iudges, to minister iuste,  
iudgementes and to punish open intrac-  
table spinners.

But I woulde, as teacheth his Goddes  
worde, that all secular iudges, rulers,  
kinges, and Magistrates were fathers,  
pastors and Gods preachers, and under-  
stode y scriptures as wel, as did Dauid  
and Salomon, & the other good iudges,  
and kinges, whose example we haue in  
the Bible, to whome of election and bo-  
cacion, it was enioyned of God father-  
ly to teach, to fede and to gouerne his  
people. The cause why true iudgement  
is peruerced and iustice and equite is not  
true ly ministred is. The iudges and ru-  
lers are not fathers but tyrants ignorāt  
of God and his lawes, they are not true  
feders, as it becometh them with Gods  
word, but popsonners with menis tra-  
ditions. To some men verely the ecclesi-  
astik censure of excommunicacion was  
some tymes as greuous as death. They  
were of their fathers openly excluded w-  
no litle shame from al the Christen socie-  
te in tyme of y Lordes souper, of prayer  
and other benefites as wel unworthy to

ste, to dypncke, or accompanye Christen  
men, casten out by the power of the holy  
Ghost vnto Satan. This autorite & for-  
midable censurs, the kapes to bynd, and  
to retapne spinners is geuen of God to y  
ministers of the worde, whiche woulde  
God it were so iustely bled nowe, as it  
was in Pauls tyme & sence. But nowe  
sith this holosome remedye is not execu-  
ted, but abrogated per nō vsu: nor per y  
seclare swerde once drawne out againste  
this horrible crime of adulterp. Shal we  
not excite them both to their dutie? But  
in what an heauye state are impenitent  
spinners geuen vp to Satan, into their  
destruccion of the flesh, seinge that peni-  
tent incestuose of Paul, suffred such pay-  
nes and his sorow so great, that it was  
to be feared as Paul writeth, lest he  
shoulde haue ben swallowed vp of despe-  
racion, w<sup>th</sup> comfort and prayer of y church  
had not preuented it, and what a death  
had it bene to an hardnecked impenitent  
personie bepng in Satans hande, refu-  
singe all holosome counsels, comfort and  
prayers not sufferinge the kapes of lo-  
singe to turne in his hert? Suche there  
are amonge oure Adulterers. For this  
was



was Paul accused of severity and cruelties of the false prophetes. If there be an open accustomed Adulterer, a sclander and popson to the congregacion, why shal not the ecclesiastick ministers deliuer him into y<sup>e</sup> seclare Magistrates hands to be punished with the sword, as they haue done with other offenders? Christ byddeth vs to take suche impenitent and intractable persons, as heathen and publicans; and yet in so doing make we not oure selues Gods on the earth, nor set forth our owne honestie in promotinge their mischiefe to them that be bounde to punish it as pon sape. The lawe is, that if I knowe any suche open sinner against God and the publique welthe, and hold my tounge, it is iudged, that I consent thereto, and ought therfore to be punished a lyke. For religion, faith and loue mutual commaund vs to not suffer such vngodlines, which els should grow into further destruction. This man lapth muche for him the examples of the apostles, but he seeth not the severity of Peter endued with the holy Ghost smytinge with so soden death Ananias and Sapphira for their dissemblinge hypocrisie.

I. b.      crise

etisþ with the church, which was done  
lest the softenes and tounche fauor by  
the apostles amouge offenders winking  
at open sinners shoulde growe into con-  
tempte of God and his worde, as it is  
nowe come to the same by sufferynge ad-  
ulterers unpunished. He seith not Paul  
punishing eliman with perpetual blind-  
nes.

Then he bringeth in David and Solo-  
mon with their greuouse offences under  
Moses lawe, and yet none of the prophe-  
tes (saph he) were so cruel vpon them,  
as to punish them but with Goddes  
worde.

And what els desper we then, that Adul-  
terers might be punished accordinge to  
Goddes worde. Nathan so punished  
David in his reprehensio, that he caused  
him to geue the sentence of deathe vpon  
himselfe for his adulterp. And what a  
punishment was it to ensuer him, the  
swerde neuer to go from his house for  
slaying Urias. And for his adulterp god  
to steepe vp his own sons to abuse his wi-  
ues, brother to defile his spster, one bro-  
ther to slay another, and to lay Dawids  
sonnes in the open sonne, and his owne  
sonne

sonne to chase his father oute of his re-  
alme. What plagues, deathes and hell  
paines were inflict by the prophetes to  
Dauid, his heauye complaintes in his  
psalmes declare. Would god this good  
mā to al the professors of the word,  
woulde do Mathans parte in sharpe re-  
bukinge adulterpe this dape, and not so  
to mitigate the spurre that the punishmēt  
therfore of God, were nowe abrogated,  
as though it were not now so greuous  
a spurre, as it was in Moyses tyme. So-  
lom on his kingedome was diuided, hi s  
seruaunt raigninge after him. What pu-  
nishment came vpon Jeroboam by the  
mōition of the prophetes rebuking the  
kinge. And yet sayth this man, the pro-  
phetes shewed no seuerite to the kinges,  
but al softenes and mercie. And are not  
al these thinges writen for our doctrine  
and ensample so to do. Some bellemente  
and sharpe were the prophetes, Elias,  
Isai, Hieremy, and the other in rebuking  
and condemning sinne. Compare your  
defence of Adulterers to their sharpe ser-  
mons: and they agre, as Belial & christ.  
Where was poure Lenite, when Eli-  
as slewe the prophetes of Baal, and  
when



And when Jojada Athaliah? And what  
punishment casted Eliseus vpon Gehazi,  
and his seade for takinge giftes of Naaman?  
Now if Christ hath abolished the  
punishment for Adulterers, and expres-  
sed and decreed an easier, ye must shewe  
the place, and then we must beleue you  
or els we must stand to the eternal will  
of God, remitting you to the first origi-  
nal lawe and ordinaunce of God. We  
shoulde conspider the circumstances of  
the spaine, howe greivouse it is, who de-  
creed the payne for it, howe rancidly it ro-  
teth, spredeth and encreaseth, yea and  
amonge them that shoulde geue the best  
example, and should se it punished. And  
then shoulde it be sene to al godly rulers  
that the soze asketh a sharper corrasie,  
then pour booke sheweth or maketh.

For iudgementes & punishmentes are  
mooste necessary in the offices of the ma-  
gistrates, albe it they seme to some sonde  
pitioose perlous, hard and cruel. Neuer-  
theles, except suche cruell sharpnes be  
executed, all men are lyke to fele more  
harde and crueller plagies. It is no cru-  
eltye, which at the commandment of the  
Lorde is executed for the preservacion

Of comon wealthes, and publique tranquillite.

He maketh a greate difference betwixt, the olde and newe testament ( and yet knoweth not what a testament is ) and sayth, that in the old testament, the grace of the Gospell was not shewed to the worlde.

As he taketh the worlde for all men good and bad, so is it not yet reueled to it. ffor to them that shut vp their eyes blinded of the God of this worlde and stop their eares at the preachinge therof, it is yet howered. But in the olde testament to Adam, Abel, Enoch, and Helias, &c. and to al the chosen saythfull the Gospell of Christ to come, was shewed. ffor they were al vnder the grace of the Gospell and not vnder the lawe. ffor the olde & newe councant in Christe was all one in substaunce to them and vs, and differed not, but in certayne accidentary added ceremonies, rites and respectes of the time and persones. ffor the Hebrew & Greke worde whiche is comunly translated into Testamentum signifieth properly foedus, a couenaunte or bargin made and written, testified with certayne instruments

ientes, promises and condicions writte  
and sealed, which covenant is al one in  
substance to them and vs, as it appereth  
Gene. xiiij. Someruel though this man  
erreteth so muche in the vocables, testame  
tum & lex. For I herde him once sape:  
It is but a friuole curiose thinge in rea  
dinge of the scriptures to expoune and  
declare the termes. But al learned wri  
ters wpl sape, that the termes or wordes  
not known what they properly signifie,  
the sentences shal neuer be trulpy vnder  
standen. Then he saith;

The people of Christ is a mystike di  
uine holi, &c. and therfore must be fed w  
Gods worde, &c.

All this we knowe as wel as pou, and  
that ye ought not to fede them with such  
falle doctrine, as to sap and wryte:

That the Professors and Disciples of  
Christ ought not to instigate and exhorte  
the Magistrates to punish adulterers w  
death. And that it is to cruell a punish  
ment ordeined of God for the in his law,  
and therfore to be nowe abrogated.

But whether pour Adulterers (whose  
cause ye defende) beinge impenitent in  
durated, and not recepuers of the worde  
deter



determining rather to lye with whores  
then with their owne wifes, be of Chris-  
tians flock, and be content to be fed with y<sup>e</sup>  
worde, whē they persecute the word and  
sape: It were beter for a priest to haue an  
X. whores, then one his owne wfe, of  
this, let al men be iudges.

Then he taketh his course into manis  
headp rashe iudgementes, as touching  
the punishmentes of indurate, desperate  
Adulterers with deathe, callinge it rash  
and headp, sayinge we haue no aperte  
scriptures, to punish them.

So, here is it playne, he would haue the  
spinne unpunished, beinge ignorant of y<sup>e</sup>  
scriptures, whiche commaundeth them  
to be stoned to deathe. Where is it  
manifest that he belpeth the scriptures &  
Gods lawes, whpche Christ came to cō-  
firme bothe wpth mouth and miracles.  
And Paul affirmeth the Magistrates  
therfore to beare the swearde to execute  
the lawes ordained for Adulterers. And  
then to declare his highe conninge, he  
sapth:

I knowe with howe great cruelty adul-  
terp was punished by Moses in the old  
lawe.

So

*Sam.*  
So this man is not ashamed ne afrayde  
to call the iust pacient merciful Lorde, &  
his lawes cruell. Beware lest pe be so  
serued of the same iudge, as was that  
vuprofitable seruaunt, which for so este-  
mining his mapster was worthelp boi'd  
hande and fote, and cast into extreme  
darknes. God is no chaungelinge, his  
wpl, word and iudgements stand ferme  
and fast for euer.

But wherfore do we cal it olde, but be-  
cause there is now comen a newer lawe  
to the whiche the former must geue  
place.

This newe lawe to the which Goddes  
lawe must geue place, pe must vnderstand  
it to be this newe counsellors newe lawe  
where with Adulterers must be newelp  
punished, that is to say, to haue thre flap-  
pes with a fox taple for breakinge holpe  
wedlocke, ozels it is as yet no lawe at  
al. For it is yet but vnder his consulta-  
tion, which if it be deathe, it shalbe by  
this man nether profitable nor necessary  
ergo it is an naughtp and wicked lawe.  
Thus ye se his fonde presumption to  
make Gods lawe to geue place to hys  
newe lawe, whiche is yet to be made, so  
that

that in the meane ceason they may comit  
adulterp frelp unpunished . But pf the  
olde lawe concerninge the punishment,  
for breakinge Goddes commaundemen  
tes had bene abrogated , as this wryter  
falsely sayth. Christ woulde neuer haue  
so oft alledged it agaynst the Phariseis  
for the defence and confirmation of his  
doctriue and dedes . He tolde them con  
stantly: That God commaunded it, that  
whoso curseth father or mother shoulde  
die. If this had bene abrogated by Chri  
stes coming, christ would not haue alled  
ged it for his purpose . Wherefore that  
same iudiciall lawe stode in strength af  
ter his coming , as the other lyke lawes  
iudiciall do, as honor thy father and mo  
ther. But this man sayth : It was sayde  
to the Jewes and not to vs : whiche pf it  
were true, so were we not bounde to ho  
nor parents, ne Magistrates, neyther to  
kepe wedlocke.

Or els (sayth he) pf nothinge be chan  
ged, wherfore are there two testaments?  
wherfore hath not the former continued,  
stil, pf there be nothing in it, which must  
be abrogated and abolished?

This man should haue learned of Paul

D.i.

what



what thinges and lawes be abrogated,  
and whiche partes yet stande in effecte,  
and wherfore they were abrogated as he  
writeth Hebz. vii. That is, euen for their  
weakenes, inutilite and imperfeccion  
there declared at length. But the morall  
and iudicial lawes did bere in them no  
imperfeccion, no weakenes nor inutilite,  
but the honoz of God and conseruacion  
of his comon weal by loue mutual, wher  
fore they are not abrogated, as this man  
blasphemeth. If he had considered the  
circumstance and processe of Paul in y  
place, where wpthout any respecte to y  
context he snatched oute this autorite, he  
shoulde haue bene waulde to haue treated  
the olde tabernacle compared to the new  
not made with handes, the old sacrifices  
of beastes with their blod compared to  
the later and lease sacrifice of Christes  
body and blode vpon the altare of the  
crosse, Arons pristheite to Christes, the  
bitterwarde ablucions and iustificaci  
ons of the fleshe with the newe washin  
ges and purging with Christes blode &  
iustificacion by fapthe onlpe. And at  
laste concluded these old shadowes of  
y true good thinges, then to come, to be  
antis

antiquated, banished and abrogated,  
 and nothinge lesse, then Goddes iud-  
 gementes and his morall preceptes,  
 to be abrogated, as this writer woulde  
 proue them for the licencious libertie of  
 these libertypne Adulterers. The iudicial **sapth and**  
 lawes and the ten preceptes contapning **loue contap**  
 in them faithe and loue must stande for **ned in the iud**  
 euer. For sapth and loue are the senetous **dicialles can**  
 blode marp and lpe of all these perpetu- **not be abro**  
 al lawes. And wherin these senetous are **gated.**  
 contepned, that lawe must nedis stand.  
 Beareth it not greate loue to our nepgh-  
 bours, and to the comon weal to haue o-  
 pen robbers, murtherers and rauishers  
 of mens wiues, doughters, &c. punished?  
 Christ bepng the correccion and ful per-  
 feccion of the lawe, corrected not, ne ab-  
 rogated any lawe of Moses, but for the  
 weakenes, inutilite, &c. Nowe shew vs:  
 What weakenes, inutilite and imperfec-  
 tion was there in the stouinge to deathe  
 of Adulterers? pe wil say, it was to cruel  
 But herken what Christ sapth. Beware **Mat. xx. and**  
 least at my goodnes and iustice thou ta **xxv.**  
 kest an occasion to be euill, and leaste as  
 thou iudgest me, suche one thou findest  
 me. Agapue, Christ corrected not, ne ab-  
 rogated

rogated any lawe, but he constituted a  
better and more persiter in stede therof,  
as it is to se in the ceremoniall rites & sa-  
crifices. Now vs shew what beter & per-  
siter lawe hath he constituted for Adulter-  
ers to be punished therbp, then was &  
is yet wryten in his testamēt. It is great  
shame, that any learned man shoulde see  
suche a blasphemose booke to go forth in  
this Christen realme, whiche professeth  
the worde of God. He knoweth not, that  
testamentum signifieth the couenaunte  
whiche God of his mercie and goodnes  
to our fathers and vs hath smitten, and  
that there was no nother couenāt of our  
saluacion, iustificacion bp fapth and re-  
dempcion made with vs, then was made  
with Adam, Nohe, Abraham, &c. They  
had Christ in figures and shadowes pro-  
mised them, lookinge for him in hope as  
we haue him in present fapth past. So  
that in substaunce the olde and newe co-  
uenant is a one. As the two Cherubims  
standinge vpon the propiciatorp lookinge  
two contrary wayes face to face, did be-  
holde the only one, and the same propici-  
atorp signifyinge Christ. So did they, &  
do we beholde one Christ and sauoure,  
Dure



Dure faces and sayth turned backward  
to Christ past, and to them beholdinge  
Christ to come. There is as much difference  
in this thinge, as in the same bar-  
gaine made at sondre tymes with lyke  
wages and lyke condicion bothe on the  
mapsters, and seruaunts behalf. So that  
the name of newe and olde testamente  
springeth not oute of the substance of the  
couenaunt but are of certayne accidenta-  
ry added consideracions, whiche were  
putte for certayn sondre seasons, places  
persons and diuersite of nacions to be at  
last changed. Without whiche addicions  
the substance of the couenaunt it selfe e-  
uer abode and abydeth to the worldes  
ende, of the whiche lawe Christ sayde:  
There shal not one iota nor title passe,  
til al be fulfilled. And soner shal heauen  
and earth perperish, then this lawe or coue-  
naunt be annulled. There is therfore but  
one couenaunt or testament in substance  
and two in the maner of deliuerance of  
the same. For to oure fathers was it ge-  
uen to worship one God in spirit, in faith  
in innocencie of liuinge, they had one  
rightwisemakinge and one redemption,  
and did se with vs in faith and hope one

sacrifice Iesus Christ. But because the  
maner of the delpueaunce varied as tou  
ching the tyme, persons and the figures  
of the verite, therfore in two diuerse re-  
spectes one thing hath two accidentary  
names, which thinge Paul considering  
saph: All things happened to them in fi-  
gures, but not so vnto vs, for we haue  
him in verite. They reioysed in externe, &  
we in spiritual thinges. Wherefore that  
geuinge of the lawe, wherby the religiō  
was then set forth by figures and cere-  
monies to the olde fathers, is nowe cal-  
led the old testament. But that religion  
wherby Christ, whiche hath fulfilled all  
thinges in the lawe and prophetes nowe  
beinge only al in all thinges is deliuered  
and geuen vs in very dede withoute all  
figures, is now called the new testamēt.  
Not therfore because the fathers had not  
then Christ, the grace of the Gospel and  
remission of their synnes, but because in  
comparison of the olde, and for that the  
very body at his presence hath abolished  
the ceremoniall shadowes and figures.  
And this muche he sayde for the diffe-  
rence of the olde and newe testamente,  
for the names therof and abrogacion of  
the

the ceremoniall lawes. Which this writer knoweth not, and therfore thus erreth in the abrogacion of the lawes and especially agaynst that godlye homilie sette forthe by the kynges Maiestie agaynst whoredome and adulterp, whiche is the eleuenth in ordere, and last saue one.

He reprehendeth the scole diuinite for deuindinge the lawe into.iiij. partes, ceremonies, iudgementes and morall preceptes.

But he is deceiued, for that distincciō was made of the most auncient doctors, or any scole diuinite was knowne, yf he had redde them. And yf he had redde the Bible orderly, he shoulde haue founde in the olde testament, and in the newe, that Christe made of two people one church, by suffering in his flesh, breaking doune the mud wall and hedge of ceremonies, abrogatpug but that lawe, which made the variaunce betwixt the Jewes & vs, whiche were onlp the ceremonies set in the commaunded decrees. For what contencion, circumcision made betwixt the Jewes and Gentyles, and howe it is abrogated by the decree of the apostles, see in Act. xv. And as for the place this



wryter bringeth in for the abrogacion of  
the indicialls and moralls Coloss. ii. as  
he vnderstandeth it not so doth he falsify  
y text, to rake & wrest it for his false pur-  
pose. ffor Pauls wordes make clere a-  
gagynst him, sayinge:

• The ceremonies were not agagynst vs,  
and therfore they were the morall lawes  
• (sayth he) whiche he abrogated, & wher-  
• of Paul speaketh.

The place. ii.  
Collo. he vnder-  
standeth  
not.

fful litle knoweth this man cleaving to  
muche to his owne wpytte, howe the cere-  
monies were agagynst the Jewes, and  
not agagynst vs, whiche neuer had them.  
If he had redde and vnderstande Paule  
Hebr. x. he shoulde haue seene, how and in  
what wapes they were their owne hand  
wrytinge agagynst the selues. ffor the Je-  
wes in keepinge and vsinge the ceremo-  
nies declared their owne imperfeccion,  
and spotted consciences. ffor al their sa-  
crifices were (as Paul sayth) the comme-  
moracion, accusacions and testificaciōs  
agagynst them selues in vtteringe their  
spuful lyes euerpe tyme they did their  
sacrifices, ablucions, &c. Hebr. ix. and. x.  
ffor in the ceremonies of the Jewes,  
sayth Austen, there was rather the con-  
fession

cession of their spynes the the expiation.  
In that their sacrifices and ablucions  
did bewrape them to be impure, when  
they woulde be sene most purest, & were  
as (saphy Paul) it were their owne han-  
des wrytinge, whilis they offered & was  
shed them selues, therby testifynge a-  
gainsst them selues to be spynners hawing  
nede of offreaunces and purifypngs And  
therfore Paul saphy againsst the Jewes,  
and not againsst the Gentiles. And euen  
y same text which he so vnderdinedly brin-  
geth in for his Adulterers and for the ab-  
rogacion of al thre lawes cere. indicial &  
moralls, Paul before and immediatlye  
declareth him selfe to vnderstande it of  
the ceremonies onely, concludinge wpyth  
this illacion thus: Let no man therfore  
condempne pou for meates and drinches  
oz for a pese of an holy day, &c. And this  
man had redde and vnderstonde this  
pistle, when he toke in hand to read, & to  
teache it ere he had learned it, he should  
haue percepued Pauls mynde to haue  
bene, That the dead sacrificed beastes,  
did as their owne hande wrytinges de-  
clare and testifye to the Jewes them sel-  
ues worthy death and condempnacion,

D.b. and

and their washinges to testifie agaynst  
them selues, to be vncleane persons. And  
thus they eatinge the dutye and testimo-  
monye of their owne condempnacion,  
death and impurite, shewed them selues  
neuer to haue satisfied for their synnes.  
And therefore Paul calleth those ceremo-  
nies their owne hande writinges against  
them selues. ffor that they sealed vp to  
them selues, their owne dampnacion &  
vncleannes. But here ye may perceiue y  
peruerse deuillishenes and deuillish per-  
uersite of the spirit, wherw this secte is  
caried, whiche when in peruertinge the  
scriptures, it can not proue his erroures,  
then to falsify the Almighty word of god  
it addeth to, his own poison, where god  
comandeth nothing to be added ne taken  
fro his word, here he putteth to y iudicial  
lawes, and thrusteth them into Pauls  
pure texte, and to the hande wyrtinge,  
sayinge:

¶ Verum iudicia & chirographum.

Toke beter of your booke both greke and  
latyne, and tel vs where ye find Iudicia  
in that place coupled w<sup>th</sup> A chirographum?  
as I heard your preacher, be like at your  
request, I will not name him, open ye  
preach



preache it, that the ceremonials and iudicials are bothe abrogated. Addinge that the copulatpue was true when both the partes be a lpe true. Whiche doctrine he noz pou were able to defende, when it was afterwarde reasoned at the table, pe wote where. And he re this man noteth in the merzen of his boke, all the whole lawes vniuersall of Moses bothe ceremonial, iudicial and moral to be abrogated, whiche he resp howe detestable it is, al men see it, for then should we be al lawles with his Adulterers to spgne in all kpnde of spgne unpunished. There is no heathen miscreant, whpche naturally consenteth to y law egrauen in his hert wherupon the iudiciall and morall lawes of God are groundd, that euer durst say or write the ten commaundmentes of God and the detwe punishmēt ordained of God for breakinge them, were abrogated and blotted oute neuer to be obserued. Someruel this man woulde set Adulterers at libertp in so licencious a state. God geaunte it that he spgne not but of ignoraunce and simplicitie, & not of a set malicious minde incensed of other agaynst me, whpche haue standen  
against

Against him in this cause, before he wrote  
his booke aduertisinge and counsellinge  
him to ceasse from his erreure, whiche  
nothwithstandinge yet did he put forth  
this booke openly: whose title he hath  
changed, but not the booke nothinge a-  
greable to the newe title, ne to the things  
prefixed. Then he asketh this question;

¶ If Adulterers shoulde be punished ac-  
cordinge to Gods lawe in Moses booke,  
why did not Christ commaunde the ope-  
n Adulteres to be stoned?

Here he declareth his minde playnely,  
that adulterers ought not to be punished  
because Christ remitted the Adulteres.  
Howe soeuer this man wil nowe seke &  
hunte for euasions to glose and pot oute  
his booke sayinge, that he ment the vse  
of the lawe or of the malediccion therof  
to be abrogated, yet as it is playne, nei-  
ther the iust, vse execucion nor the male-  
diccion is abrogated and abolished fro  
the Adulterers, but from the iustified by  
fayth in an innocent lpe, so do this, and  
al his other argumentes tende into this  
scope and ende, that Adulterers oughte  
not to be punished, nether by deathe, nor  
by any other payne. For this is his ar-  
gument

gument: Christ punished not the Adulter  
res, but absolued her, and his example  
ought to be folowed of euery Christian,  
ergo no man oughte to punishe Adulter  
ers, but let them go quiete, absolued, vn  
punished. But I answered this man in  
fewe wordes, as I answered him then,  
and also other which did set him vp to co  
uicte me in this argument and other, pf  
thep had coulde at that tyme. Because  
his father sent him then to saue spinners  
and not to geue sentence of deathe as a  
iudge, he came then himself to be iudged  
and to be killed and not to slape in iudg  
gement, he woulde not then take vpon  
him the office of a seculare Magistrate,  
but refused to diuide the heretage, and  
then, when thep woulde haue made him  
a kpng he came to constitute a spiritu  
all kpngedome, wherin he rapgneth by  
his worde for euer. This man shoulde  
haue considered who thep were, that  
brought the Adulteresse to him, and for  
what entent, not to haue Moses law iu  
stelp executed, but to trap Christ. Wher  
he then taughte all iudges and accusers  
of other, to be pure in them selues, lest  
in accusinge and condemninge other  
thep

Went 190



they accuse and condemne them selues.  
Also this learned man must learne, that  
of Christ had condemned her there stan-  
ding alone without sufficient wptnes, he  
had broken his father lawe, whpche he  
came to fulfill. And then had the Phari-  
seis and Scribes the thinge they hunted  
fore. To this he bringeth in saint Paul,  
excommunicating the incestuose Corinth.  
I answered Ipketwple (as I did then by  
mouthe) Paule was no secular Magi-  
strate, he was a priuate preacher, hauing  
power to edifye and not to destroy with  
deathe him, whome he knewe to re-  
pent and to be conuerted to the church  
by suche delpueringe to Satan. And ther-  
fore hauinge the ecclesiastik keyes, and  
censure did he binde and lose him, as  
Christ commaunded. But howe formi-  
dable is and was that censure to that mā  
it appereth. ij. Corinth. viij. and I haue  
sapid it befoze. Neyther was there then in  
that ctyt anye secular Christen Magi-  
strate as pe se it. i. Cor. vi. to execute the  
lawe vpon suche offenders. Neyther is  
it a good argument, Christ nor Paule  
iudged none to deathe, ergo Adulterers  
& murtherers ought not to be punished,  
wpth

with death. Nether is it a iust argumēt  
Magistrates neglecte their office in iu-  
stely punysshinge malefactors, ergo the-  
ues, murtherers and Adulterers maye  
spynne unpunished. Then this man brin-  
geth another argument to proue Adul-  
ters not to be punished oute of the. viij.  
Chap. to the Ro. thus:

If we be marped to the newe and secōd  
housbande Christ, then are we out of bō-  
dage and crueltie of the former housbād  
whiche is spynne, &c.

If he take & putte his adulterers in the  
number of these newe married to Christe  
(ozels the argument maketh nothing for  
his purpose) so maketh he a godly mari-  
age to marpe his Adulterers to Christe,  
takiuge the members of an herlet to cou-  
ple them to Christ. But it rather thus fo-  
loweth. Adulterers haue forsaken Christ  
and haue married thē selues to their flesh  
and to the deupll, and therfore shal God  
iustely destrope them. For that they are  
vnder the curse and punisshment of the  
lawe iudicial. i. Tim. i. Tell vs, are poue  
Adulterers vnder the lawe, that is ma-  
rped to spynne not yet knowne to them  
by the lawe, oz vnder grace, that is in  
God.

Goddes fauour iustified? Before ye said  
the whole vniuersall lawe was abroga-  
ted, and so to be no lawe, lest to punishe  
them: wherfore they must be now after  
you (as ye here woulde proue it), vnder  
grace, vnder a godly grace haue ye put  
them: euen vnder a lawles lycenciouse  
libertye to synne vnpunished, marped to  
Christ, saue you: God is highly beholde  
to suche a marriage maker, and so are all  
Adulterers, so to couple them to Christe  
their spouse. If they be not vnder y<sup>e</sup> law  
so is theyr olde housbande, the lawe and  
synne knowne by it, deade from them, &  
they deliuered from this their former,  
olde wyfe marped to Christ: whyche yf  
it be so, they are they no more Adulterers.  
Paul sayth with many expresse wordes  
that he (whose former wyfe is thus dead  
and he losed by her deathe, marped to  
Christ the yewer man) is suche one as is  
dead from synne, reuered into Chri-  
stes deathe by a newe byrthe, buryed and  
resen with Christ into a newe lyfe, whose  
olde man is by repentaunce & perpetual  
mortification crucified with Christ, ab-  
solved from synne, in whome no synne  
repugneth ne dwelleth. To these men tho-  
rowe



to we sayth, and loue and innocency of  
spynge, is the crue ll exaccion, execraci  
on, malediccion and dampnacion of the  
lawe abrogated, and not to pour Adulter  
ers. For they do that as the lawe com  
maundeth not for feare of the lawe, but  
of a redp courage and of a saythfull hert  
and mynde, for they are married to Christ  
in deade. But Adultrrers are married to  
spine, and therfore are they vnder the  
lawe to be punished therby. Where pe  
se pour own text returned into pour own  
confusion. For pe knowe not, what it is  
to be vnder the lawe, ne what is the law  
in this place, ne who be vnder it, nor  
howe we are delpuered from it, and ma  
ried to Christ, nor howe many kindes of  
liberty there are, ne pther vnderstande pe  
Pauls mynde in these. vi. viij. and. viij.  
Chapter to the Rom. And yet pe take  
in hand to treat of the difference betwixt  
the lawe and the Gospell, shewing no  
thinge lesse in poure boke, openinge a pe  
relouse doore to Adulterers to sinne unp  
nished, putting them not vnder the law.

Who is so ignorant in the scriptures,  
that knoweth not Moyses lawes to be ge  
uen, but for a time, and but to the Jewes

Roma. xiiij.

Euen your selfe so ignorant, which knoweth not the onely ceremonial lawes to be geuen but for a time to the. And the lawes Iudiciall and moral, whiche containe in them Goddes worshippe our faith and loue, to be the perpetual will of God geuen to all nations. And that the transgression of the same lawes must be punished according to the grante of the spinn. Shew vs, where Christ tempered or minished in any wordes of his the punishment for blasphemers, false prophetes for murtherers and Adulterers, and woulde the Magistrates to not punish them with death: bringe forth your scriptures. For we know that he hath geuen the rulers the swerde, and that not in vayne. The law of God abrogateth not the lawes of nature but confirmeth the, but the lawe of nature punished adultery with death, as it is before shewed, or els why is the punishment of adultery more abrogated then the punishment for theft and murder: are they not all alike preceptes? Thou shalt not kill, nor steale, nor committe adultery? Adultery was thought once of God to be as greuous a sinne as was blasphemy, false doctrine

doctryne, witchcraft, enchauntinges, sin-  
ninge and killinge of father and mother,  
and therfore was 'punished a lyke. And  
is adulterp now no synne or a lesse sinne  
then it was in Moyses tyme? Then he  
sayth:

What is more true and iustice, then the  
lawe of God, whiche procedeth of it self,  
righteousnes? And though god punished  
it sharpsly, yet may it not be sayde he did  
it vniustly.

If Goddes lawe procedeth out of righ-  
teousnes, and his righteousness endureth  
for euer: why then wyl ye abrogate hys  
euerlastinge rightwysse wyl and lawe to  
punishe adulterp? will ye exalt your selfe  
aboue God and his righteousness? Sinne  
is now as odious to God, as euer it was  
and with greuouser plagis are they w  
thp to be punished, whiche knowe no we  
his wyl, & wil not obey it. Surety all the  
rethorike ye haue, can not defende your  
Adulterers from the iuste punishment of  
deathe, but to folis and to men corrupte  
with the same filthp scabbe, perchaunce  
your booke may seme somewhat plausible  
and pleasaunt. In some places ye woulde  
seme to haue them punished, but not w  
E.ij. deathe



Death, and in some unpunished, for that  
pe set them not vnder the lawe, and the  
lawe to be abrogated, and the sinne to be  
healed by Gods worde with softenes,  
and lenite and mercifullp to be forgiven  
because they are after pou vnder grace,  
married to Christ. So that pour colours  
of corrected contradicions and contrary  
correccions spght greatelp emonge the  
selues, pf the state of pour cause & scope  
of poure argumentes be diligently obser  
ued. Then thus pe sape:

Christ abolisheth not the former lawes  
as vniuste, but with lenite he tempereth  
the seuerite and rigore of them, so that  
now they be put in vse not to dampne by  
strength, to rule, and not to bpnde, to  
pypke, and not to kpll Christians.

It is no popnt of a wyrtter to entitle and  
propoune one thinge, and to deduce his  
arguments into another contrary ende.  
Althoughe the lawe condemne not iust  
Christians, yet canne pe not delpuer pour  
Adulterers from the condemnation, se  
uerpte, rigore, bonde, and pypke to kpll  
them, proue by Goddes worde, that the  
punishment decreed in Moses lawe for  
Adulterers is abrogated, and stand not

in strength, proue that Gods lawes are  
cruell, rigorse to sharpe for the synne co  
mitted. Proue where by his worde they  
should be tempered with lenite and pity  
vpon anpe obstinate accustomed Adul  
terer these o2 murtherer.

We sape, that nowe those lawes be put  
in vse not to dampne, to rule and not to  
bpnde, &c.

But what and pf Buddes lawe can ney  
ther rule nor bpnde, nor with pricknge  
nor kpllinge bringe and pluck men from  
their open adulterp theft and murther?  
What wpll pe then do with poure softe  
lenite and pity to poure adulterose Chri  
stians, as pe call them? Here pe argne co  
trary to your institucio of the vse of the  
lawe concerninge iuste men and Christi  
ans for whom the lawe iudiciall is not  
ordined (as Paul sayth) as thoughe the  
lawe had the same vse, strength and ef  
fect vpon iust and vniust, wpselp.

Then he bringeth in the example of the  
brason serpent copared to Christ, which  
(the price payd for synne) shoulde put y  
law out of strength & effect for malefac  
tors saying: No nother wpsle the serpents  
stpng taken away, the serpent abyeth,

¶.iiij. and

¶ map hisse but to stinge he can not.  
¶ So, the lawe map hisse at his Adulterers  
that is, geue them a flap with a fox taile,  
and hurte them not. He woulde the iuste  
lawes of God to lese their strengthe by  
Thistles cominge (whiche came to ful-  
fyll them, and not to brake them) that  
they shoulde not condempne Adulterers  
wherof Paul sayth, the letter, that is, the  
lawe flapth. But he sayth, the lawe now  
ruleth: whome? Euen them that will not  
be ruled, and not to bynde them to their  
otone wiues. What a regimēt and bond  
of the lawe this man dremeth, I can not  
tel. Paul sayth out of Dece; That neither  
the stinge of death, whiche is synne, nor  
the strength and power of the sin, which  
is the lawe, shal not be taken away; till  
Christ hath put al his enimies vnder his  
fete, and delpuered by his kingdome to  
his father. But be lyke this man imagi-  
neth suche an holp churche in this world  
as shalbe after domes dape: when all  
rightwisnes onle shal dwell upon the  
earthe. ij. Pet. iij. But ye shall knowe,  
when Christ came, he payd the price for  
al penitent synners, and true beleuers y  
receyued the benefite of their redempciō  
and



and not for comon Adulterers that will  
not receyue Christ and his lawes . For  
Christ is no gift to them, that wil not re  
ceyue him. Christes bloude is no suche a  
gift to them that thrust it from them by  
infidelite, trede it vnder their fete, con  
tempne so rich a redemption. Of which  
sorte are they, that thincke adultery to be  
no spune, ne punishe worthp, but with  
oute all feare of God and man persiste  
in their filthp lvinge. Christ expownd  
that similitude of the brason serpent far  
otherwyle, then this man wresteth it for  
Adulterers. He applyed it to þe beleuers  
in him, sayinge: As Moses exalted the  
serpent in the wylernes, so must the  
foure of man be lifted vp on the crosse,  
that al that beleue in him perspe not: he  
sayth not, that Adulterers ( whose lyfe  
sheweth them not to beleue in Christ) pe  
rish not, nor yet to not be deliuered fro þe  
iuste punishment of the lawe. For they  
that looked not vp to the serpēt Christ by  
fapth, hanginge vpon the crosse, dyed of  
the serpents stinginge. Neether is the  
stinge of the lawe plukt out of them that  
looked not vp to the brasen serpent. And  
therfore þe are but a peruerter of Chri

stes wordes. Then in alledginge Austen  
pe condempne pour selfe. ffor he speketh  
there playnely of the heauye multitude &  
burden of ceremoniall lawes, and not  
of the iudicial and moral lawes. And the  
to vse poure colour of correccion or ra-  
ther contradiccion, pe sape:

Here I wpll not play the patrone of car-  
nal lpcence to cause men to spgne unpun-  
ished, which wil not repent.

When pe contende to proue and defende  
nothinge more.

Nepther do pe twpche(pe sape) the pub-  
lyk ordinary lawes, &c.

When pe do al that pe mape to destrope  
them. If pe take awape the iudicial and  
moral lawes, as pe abolish them altoge-  
ther. ffor he that taketh awape all lawes  
of God, wherof all lawes and Magi-  
strates be grounded, taketh awape the  
Magistrates and the ministers of the  
lawes.

But pe condempne(pe sape) this impo-  
tunite in diuines, whiche so sharpen and  
whet the ciuill lawes beyonde all neces-  
site.

And then to correct pour saying (a iuste  
and plain writer with a good conscience  
neuer

neuer bfeeth so many correccions) ye say:

Yea verely, beponde their profession.

But is it not euery Thristen manis profession, so to loue the glorie of God, the healthe, peace, integrite and tranquillite of the Thristen churches, cities and realmes, and so to promoue suche open iniuries and enozmities to the rulers by exhortacions, sermones and monicions, that al suche putrefyed, pestilent corrupt members, destropers, and sclaunderers of Thristes congregacion may be cut of and punished according to Gods word?

Then he sayth:

It is the part and dutie of the professors of the worde, to preache the forgeuenes, in the Gospel and to inuite the people to repentaunce, to lead the weake with the spirite of softenes, and the hardnecked, obstinat, impenitent, inflexible to leade them from their synnes, and not from their synes.

And is it not the parte of a preacher first to preache the law to shewe the their synnes, ere they preache them the Gospel of forgeuenes? men muste knowe and acknowledge their synnes with repentaunce, er they be forgeuē. But what

E. v.

and



and poure Adulterers will neyther hear  
lawe nor Gospell, nor any repentaunce  
preached, but wilbe soner led from their  
hues, then from their spines: muste not  
those obstinate, hardnecked Adulterers  
be kyt of with the swerde, and that by  
Goddes worde? And wyl not you haue  
vs to preache, and to teache this lawe of  
God? Ioan and Christ began at the lawe  
to preache the Gospell. Wherfore els do  
the Magistrates beare the swerde, but  
therwith to correcte and cut of them,  
whom Goddes worde can not restrapne  
from their open wikednes? God first to  
represe oure affectes, commaundeth vs  
not to lust, ne to desper, or to haue anye  
concupiscence of any other thinge, then  
oure owne. Whiche barre, pf it can not  
holde vs. yet he setteth before vs another  
barre to biidle vs from the acte saying:  
Thou shalt not commit adulterp, nor  
steall, nor kyll, &c. And pf this barre wil  
not hold vs, then hath he constituted the  
Magistrates wth his lawes to punill  
the transgressors with death, whiche is  
the last remedy to destrope the offender.  
But pf we could kepe the first and most  
perfit lawe, so neded we not the seconde,

nor the third. But when God did foresee  
that neither the first nor the second barre  
coude bypdele such prefracte Adulterers  
and murtherers from the externe acte,  
but that they woulde bypdelles runne  
into the open dead vnto the great destruc-  
cion of the comen wealth and intolerable  
corruption of the Christen societe, the  
he added the thirde and last remedy both  
hollesom, profitable and necessary, & not so  
rigorose ne cruell, as this man wrpteth.  
If it be lawfull for the Magistrates to  
execute death vpon them, why is it not  
as lawfull for the preacher to exhort the  
to their lawfull office, if they neglecte it?  
God commaundeth vs not to be angrie  
which natural sore and vice in vs to heal  
it, and that it shoulde not breake forth  
into the hurt of my neyghboure. He com-  
maundeth vs not to kyll, whiche poke  
if we cast of, and slaye the man, then is  
there the thirde degree present, euen the  
slayer to be slayne And this is the thirde  
part and last degree of the lawe so adioyn-  
ued and annexed to the seconde that the  
one can not be abrogated without the o-  
ther. And therefore to be sure, this man  
abrogateth the whole law for his Adulter-  
ers

ters sake. If ye suffer all adulterers and  
malefactors to spyn, tyll they be all slayn  
wth the swerde of this new broched spi-  
rit, Englad is lyke to synne ful of the-  
ues and Adulterers to. ff or what and of  
these spinners wyl not be touched wth  
the very swerde of Goddes spirit, but so  
violently resist it, that they will turne the  
point therof into the bellies of the true  
teacher. Trulyp our spirit is al to weak  
to enter, where Christes spirit taketh  
no place. Christe commaundeth not to  
geue so holpe thinges to dogges, nor to  
cast perels before swyne. But you wyl  
haue your incurable Adulterers not by  
feare of death to be brought to continen-  
cie but by the worde, whiche they wyl  
neither heare, ne beleue, but thrust it fro  
them.

The original vice and soze of adultery  
(sayth he) lyeth depe in our concupiscence  
whiche must be first cured.

I praye you in whiche of all the moste  
perfyttest, iustified was the original con-  
cupiscence so cured, that he nether lusted  
ne desired at any tyme contrary to gods  
wil: your presupposicion is impossible,  
wherof ye know what foloweth.

But



But and yf the fleshe be corrupt w<sup>th</sup> concupiscence, the seuerite and crueltie of the externe lawes shal do nothinge. Wille berelp, for whome the feare of god refrapnieth not, yet the feare of the lawe whiche is death, holdeth them from the externe acte. ffor what feare, the swerde borne of the Magistrates smyteth into malefactors hertes, Paul expresteth with manp terrible sentences, and much more feare it bringeth, when it is iustely withoute affeccions and respecte of persones ministred and truely executed, yea and that when the inwarde lustes and concupiscence rage, and is not mortified. Roman. vii.

This spiritual soze (meaninge the concupiscence) sayth he, muste be healed w<sup>th</sup> spirituall medicines, that is with the worde of God.

If this be true, so woulde ye haue no seclare Magistrates, whiche thinge the Anabaptistes holde. ffor what spnne is there, but it cometh oute of the concupiscence of the spiritual part of man, which is his soule consenting to spnne? Wherof spnne gendred, and death folowinge, the man is called fleshe, and the spnnes the workes of the fleshe. Now call them carnal

carnal or spirituall sores as ye lyst. We  
spke ye call lecherp a spirituall sore, be-  
cause the spiritualtie, after they had for-  
saken their owne wpyres and vowed their  
chastite, and consyderinge none so lyke  
to spue in adulterpe, as them selues,  
then they deuolued the iudgementes of  
this spirituall sore of adulterp from the  
laite into their owne spirituall courtes,  
that one lecherouse stalland might claw  
eche others bahe. And now was lecherp  
called nomore a carnall sore, but a spiri-  
tuall, so be healed with a spiritual medi-  
cine: with what thyngke ye? with the  
worde of God? No, for they knew it not.  
They layd their owne spge leaues therto  
that is their dayly darck confessions, pe-  
nances, satisfaccions, and misses, and as  
they dayly spined, so were they dape by  
day in healinge and neuer cured. But he  
that was foule, was euery dape the fil-  
thier, as Ioan writeth in his Apo. Then  
this man argueth thus:

That because in many men adultery ca-  
not be healed, ne Adulterers brought to  
repentaunce, ne corrected with the word  
therefore yet it may not be punished with  
death, but permitted.

But

But ye shoulde haue argued thus: Be-  
cause they contempne the medicyne of  
the worde, and persist in their wicked-  
nes, therefore ought they to be punished  
with the swerde. And here he bringeth in Luce. xij.  
the wordes of Christ directely agaynst  
him selfe, rendinge oute a pese of the pa-  
rable that semeth for him, but the effecte  
and scope therof is plapue agaynst him,  
whiche he leaueth out for feare, and per-  
uerteth the text, sayinge:

The Lorde forbiddeth the rotten tree to  
be cut doune.

But the texte is: The Lorde not fynding  
frute in the tre, commaundeth it to be cut  
doune. Neuertheles at the desper of the  
keper of the vineyards prapinge him to  
suffer it, to be dunged at the rote this one  
peare, and then yf it brought not frute, to  
be cut doune by bothe their consentes.  
And in another place Christ not finding  
frute in the figg tre, accursed it, and it wi-  
thered deade, neuer more to bring forth  
frute. And what then thynke ye, is his  
sentence vpon them, that with no moni-  
cions no teachinge, no dunginge wyl be  
fruteful, but wyl despyse his labor and  
bring forth euyl frutes, saynge, he

come



commaunded the fenteles trees to be cut  
down: here ye se, how he peruerteth Chri-  
stes wordes sayinge: Christe forbideth,  
whiche he plainly commaundeth. The  
he maketh this wofull argument:

¶ Hote men haue no nede of a phisicion,  
but they that are sicke; ergo Adulterers  
ought not to be punished with death, but  
must be healed with Goddes worde.

¶ Suche an argument may he make for al  
thieves and murderers, and so for man to  
suffer, but be healed with Goddes word  
which is not els but to abolish the ciuile  
lawes, and all Magistrates. Suche a li-  
cencious common weale decaies the A-  
nabaptistes this day. But and yf the sick  
despyse the holle medicine, beynge a  
putrefied member, then Jhon Baptiste  
and Christ commaunde suche trees to be  
cut daune and cast into the fyre.

¶ But here this man calleth suche obsti-  
nate, hardnecked, incurable Adulterers,  
but weake brethren, and but sickly per-  
sons. Asking what phisicion ministreth  
his diligence to the spcke man to save  
hym, whose cure he taketh in hande?

¶ And here I aske him agayne: what Phi-  
sicion is to solishe that taketh an incur-  
able

ble soze in hande? or will heale that soze  
otherwysse, or with any other medicyne  
then Gods worde prescribeth him: with  
what medicyne commaundeth God the  
Magistrates to heale murther, adulterys  
theft, and suche lyke pestilences to the co  
mon wealthe? Al this manys argumētes  
brought for Adulterers tende into the fa  
uoure of suche that gladly receyue hol  
som counsel beinge obedient to the word  
whē they are monished of the preachers  
do feare God, amende their lyues. And  
make nothinge for Adulterers to be not  
punished of the Magistrates. He bring  
geth in manye exāples of mercie shewed  
of Christ to the fapthful penitent confes  
singe their synnes, which all make no  
thinge for opē obdurate malefactors. Ne  
ther do those exāples take awaie the  
civill iustice, nor the swerde from the ma  
gistrates to be executed upon Adulterers  
but that the thefe and murtherer and ad  
ulterer must neuerthelesse suffer death al  
though he repented him an hundred ty  
mes w him that was hanged by Christ.  
And muche iuste execucion was done of  
thē in Christes dayes & sences, albeit the  
gilty & condemned personie died a re

pentant iust mā before God, whose death  
Christe nor his apostles letted not as the  
prieltes do now with bokes and sanctua-  
ries. And as for the roptose sonne, who  
this man bringeth in for the defence of  
Adulterers. He confessed hys spenne, w  
greate repetaunce to his father, or he  
receiued him. He spent but his o'wn good  
in excesse of meates and dypnches. And  
was no open hurt to the comon weal as  
are theues, Adulterers, &c. he hurted on-  
ly him selfe. And therfore this example  
is but racked & wrested for his purpose.  
I cā not meruel p'ough at the forgetful-  
nes of this mā to see him selfe swarue so  
far frō the stacion of his cause, to proue  
y thing with scriptures nothing pertay-  
ning to y title of his boke. When Peter  
asked Christ, how oft he should forgive:  
he expressed his brother, y by weakenes  
sinmeth dayly priuatelp one offending a  
nother, & not suche as sin incorrigibly a-  
gainst the hole cōgregacion customably  
which for his obstinacy deserueth not y  
name of a christē brother. But & pf I for-  
geue my brother steling my horse or ore,  
yet shal not my forgeuenes deliuer him  
frō the civil iugemēt & frō the galows: &  
pet



pet bringeth this man Peters seuē seuēth  
 forgeuenes of his brother for þe unpunish  
 mēt of adulterers. He wold gladly be fe-  
 low to christ in so rich & often forgeuenes  
 of adulterers: litle remēbring what god  
 saith to aliuges of þe indicial lawes, that  
 whē any mā breake his lawes, thou shalt  
 punish him, and not haue mercie on him.  
 Let not thine eye spare him, but cut and  
 rote him out of the comon weale that o-  
 ther may take ensample, & be ascrapde to  
 trasgresse gods lawes. He loketh so much  
 of gods mercie, that he forgetteth his iu-  
 stice & iudgementes, whiche sayde: That  
 whoso offend but one of his litle ones,  
 that beleue in him. It is expedient a mill  
 stone be hanged about his necke and be  
 drowned in the depest of the sea. What  
 paynes of death then woulde Christe to  
 be executed vpon him, that offende the  
 whole churche and especiall; that man  
 whose wyfe is kept in adulterie. Then he  
 sayth:

Deute. xxi.

That forebecause Christe bode Peter  
 suffer the darnel to grow with the wheat,  
 therefore he woulde Adulterers, and all  
 suche criminose spinners to be permitted  
 unpunished among the Christen societe:

ff. ij.

Who

Who seeth not the fonde ignorance,  
(shall I call it) or the manifest wicked-  
ties of this man? Christ neuer sayde this  
to Peter. But the houlholder to his ser-  
uants expressing no particulate persone,  
but this is not y<sup>e</sup> mater. The kucle or dar-  
nel is ther heresies & false doctrine sown  
by the deuil, which christ would not haue  
pluckt vp; where perel is, therewith to be  
pluckte vp also the good corne. If or pf  
paul had ben pluckt vp a pharisei, he had  
neuer haue ben the apostle & preacher of  
Christ. Wherefore Christe willeth not in  
any wise these kucles or darnel of hereti-  
ques, and not of Adulterers and theues,  
&c. to be permitted, but heretiques, wher  
their bprotting is turned into the destruc-  
tion or hurt of the good and of the whole  
thurche. It behoueth (sayth Paule) her-  
esies to be amonge you, that thep whiche  
be proued be knowne amonge you. But  
and pf suche men (pf thep shoulde conti-  
nue) would be the subuersion of many  
good men, and of the whole church, thep  
must rather be smiten doune with the  
swerde and sithe of iustice: nowe loke &  
Adulterers corrupt not holp mattimony  
other menis wpyes daughters, &c.

What

What and Christ shoulde now come  
agapne, and wypte in the foreheades of  
these men that woulde so earnestly haue  
adulterp punished their owne filthines  
and Adulteries? Or pf he shoulde wpth  
Moses cruell extremitie stone them to  
death, as manp as he knoweth gyltie of  
this synne, beginninge at these men that  
woulde so fapn haue adulterp punished.  
I meruel pf thep shoulde be a lyue.

If this be not a blasphem to call and  
attribute cruell extremitie to oure God of  
all goodnes, mercp and clemencp, there  
was neuer blasphem. If God chaged  
from a mercifull father to a cruell lawe  
geuer: to so vniust a iudge, that he wil-  
leth nowe not the same synne to be puni-  
shed with lyke paines: bypnge forth his  
wordes of the change or abrogacion of  
the paynes of Adulterp pf ye can? Grels  
let his lawe stande ferme and fast iuste  
in it self, for euer as the holy Ghost tea-  
cheth vs in his psalmes, and God also  
in his bookes of his lawes, iudgementes,  
and preceptes. But is this a good argu-  
ment for the defence of pour Adulterers?

God to come and wypte other menia  
secrete faulces in their foreheades?



sterner.

God is not so cruell, as ye woulde hang  
him, or els he might shame by such waies  
as perfit a man as ye are your selfe. But  
here may men see the burning charite of  
such me' y<sup>e</sup> so set forth Gods lenite to de-  
stroy his inltice & iust iudgements: wher  
is that charite which should couer y<sup>e</sup> mul-  
titude of sinnes. W. Latemet in the kin-  
ges daies that dead is, did openly before  
him and his nobles vithemurallp & conti-  
nuallp inuepe in his sermons agaynst  
adulterp, & did see it so spred, that he per-  
swaded & exhorted him, & his counsell to  
punish it according to Gods lawe or by  
the sword. The bishop of s. Davids that  
nowe is, of late in his sermons, & diuerse  
other godly and learned preachers exhor-  
ted the sinne to be punished right greuo-  
ly. And the learned preachers in Germa-  
ny consent all, that it ought to be pun-  
ished with death, as well as murther or  
theft. And yet woulde this patron and  
defender of adulterp haue such men for  
their good zeale to chast matrimony, and  
for their despayr of the iuste execucion of  
Goddes lawes openly shamed, and his  
open Adulterers to spynne unpunished. I  
my self in priuate communicacion, wher  
the

the question hath bene asked me, confide-  
ringe the bolde shameles continuall fre-  
quence of the sinne without al feare and  
shame of God & mā, haue sayd my mind  
contrary to this man, wishing the Ma-  
gistrates to make it death accordinge to  
Gods cōmaundement, wherof this mā  
answerd that lawe to be geuē to the Je-  
wes, & not to vs, & that the iudgementes  
ceremonials & iudicials al, as he here wri-  
teth, ar abrogated. Wherof I perceiued  
afterwarde, y this man was kindled to  
write this his boke partely against my  
sentēce & twitcheth me therein, albe it not  
by name. But here I tell him agayne,  
but nameles: That yf he knoweth anye  
suche crime, whiche he woulde haue  
it wryten in my foreheade, let him wryte  
it in his nexte answer, and so accuse  
me iustelpe, yf he canne. And I shalbe  
ready at al tymes to come forth vnto  
myne answer before anye iudge. But  
wherfore woulde he not haue the same  
done to his Adulterers defamed by their  
owne fylthy actes. Yf the Magistra-  
tes be negligente and crasse from their  
office, shoulde not the publyke mi-  
nisters of the worde exhort and warne

Ezechiel. iij.

hem of their butte? They are commaun-  
 ded to cry & not to cease to tell euerp state  
 their offences. But litle regardeth this  
 man the terrible comminacion of God,  
 sayinge: As I say to the wicked: Thou  
 shalt dye. And thou (preacher) premoni-  
 shest him not telling him it, that he may  
 be turned from his spynne. Surelp he shal  
 perish in his spynne, but his blode wyl I  
 requyre at thy hand. This wyrtter so wis-  
 self vnderstandeth the scriptures, that  
 where so euer he findeth, that we be com-  
 maunded to forgeue our brethzen and fe-  
 low seruaunts their priuate mutual, quo-  
 tidian faultes, these textes he wresteth to  
 the open crimes committed againt þe hole  
 comonaltie & church, and woulde haue  
 them so forgeuen, that the ciuil iustice  
 shoulde lese her strength. We are bound  
 herelp to forgeue our detters toward our  
 selues, but the comon dette requyred by  
 the law, & they worthp to pay it for their  
 open murther or adulterp, I being a pri-  
 uate man, can not dispense with it, or els  
 wherfore are lawes and magistrates or-  
 dined? As my forgeuenes should deliuer  
 the these from the galhose. He would not  
 the publik ministers of þe word to preach  
 tha



that adulterp, theft & murther be spinned  
worthp to be punished with death. The  
hpnages were commaunded, that the Le-  
uites and Priestes shoulde read to them  
the lawe, that therbp as bp the iust rule,  
they shoulde iudge and geue sentence,  
whiche al is wpten for theirs and oure  
doctrpne, or els let vs cancel al the old,  
testament, & then what doctrpne is there  
left of the lawes blotted oute of the boke  
of God, and of menis mindes. As wold  
now a certayne sect latelp sprongen bp,  
which are so perfitt to the selues in their  
lpyng, that they can not spn after they  
be regenerated & once iustified, for they  
are immediatly taught, I can not tell of  
what spirit, so that they nede nether boke  
wpten, ne externe worde, preachers nor  
Magistrates seclare.

Bypng forth any one place, wher Christ,  
or any of his apostles comaunded Ad-  
ulterers to be slayne? or els did consente  
to their deathe.

Bynge pou forth any one worde for the  
abrogacion for the stoning or punishmet  
with death of the Adulterers, or where  
Christ comaunded the prechers to not  
excite the Magistrates to their vffice, or

f. b.

where

where we shoulde not consent to the iust  
execucion of Goddes iust lawes? Peter  
in his sermon sharpely rebuketh the Je-  
wes for quiting and askinge the deliue-  
rance of a murtherer & crucifyinge the  
author of lyfe. Christ and his apostles al-  
ledged euery where Moyses law, and the  
fearful examples of death therein to confirma-  
t their doctrine, and sayd that it was or-  
dined to punish the malefactors, ergo they  
consented to the death of them that of-  
fend it. And Christ beynge God & man  
did consent to the lawes, which he made  
and to the execucion of the same, and com-  
maunded the kinges to see his iustice iud-  
gements and equite ministred. And  
where they were corrupted by the Pha-  
riseis. He deliueringe the from their  
falle gloses so constantly confirmed the  
punishment for the utterwarde acte that  
euen for their anger and obprobrious wo-  
des to their brethren he pronounced them  
worthy iudgement. He tolde the Jewes  
seeking occasions to kil him, that Moyses  
did accuse & condemne them. He told Pe-  
ter smitinge of the bishoppes seruantes  
right eare (whiche bishoppes seruants nei-  
ther the bishops them selues sence hard  
a right

a ryght, but kniſtrely Goddes wordes  
brodunge him to put vp his ſwerde. That  
who ſo ſmyteth with the ſwerde, ſhould  
perſh with the ſwerde, ergo Chriſte, &  
his apoltles conſented to the iuſt puniſh  
ment with death of the malefactours. But  
what law was it, that Chriſt came to ful  
fil, & not to break it? And what law was  
it, that Paule affirmed to be ordained for  
Adulterers and murtherers, Rapers of  
parentes, &c. It muſt nedes be the la  
wes of Moſes, which was death. He co  
ſented to this lawe iudicial of Moſes, &  
he gaue the ſwerde to the Magiſtrates  
to be executed vpon theſe adulterers and  
malefactours. Then ſapth he of him ſelfe.

*Scio quid dicat lex Moſaica, &c.* That  
is, It is I that knowth the mynde of Mo  
ſes lawe, but as for theſe cruel vnlearned  
I knowe the contempte Inthyng in the  
proudwne. I ſti ) little vnderſtande thep  
or percepue y office of Moſes, little know  
they the miſtery of the wil of god, which  
coſtituted Moſes y leder of our church.  
It is this lerned man alone that knowth  
the miſtery of Goddes wil. Lo, a merue  
foule high knowledg & a profound ſtrag  
Spirit vſurpethe this man to hym ſelfe.

J ues



**Deuter. iij.**

I neuer hearde ne red of anye learned  
man, ne pther olde no2 newe of this opi-  
nion. If we had not Moyses the leader &  
bsher vnto Christ, we should neuer come  
to him. Who cometh to Christe, but he  
firste by Moyses lawe of the preceptes:  
knoweth his spynes, confelleth the and  
repêteth. The office of Moyses was with  
the lawe to lede Goddes people to that  
degree, where Iosua taketh them at his  
hande to brynge them into the promised  
lande, whiche figured the gospel. What  
nacion, saith God, is there so great, that  
hath iudgementes and lawes so rpghte-  
ouse, as are the lawes and iudgementes,  
whiche I set before the this daye? If  
Goddes lawes and iudgementes which  
bothe be thus iopned together throught  
the repeticion of the whole law, be thus  
righteouse, as no nacion els can make or  
bse: dare anye Christen man abrogate,  
change or abolishe, pea or neglecte these  
iudgementes of God? If any man dare  
do it, he must geue vs in their places, iud-  
gementes beter more necessary and pro-  
fitable: but what are they that geue vs  
none at al? Werely suche persones, as  
would constitute a lawles licencious  
liber

libertie to synne unpunished. God neuer  
abrogated any law but he placed a better  
and perfiter in her stede, as for circumci-  
sion he gave vs baptysme, for the passouer  
lambe, the eatinge of his laste souper,  
wherin his deathe is remembered with  
immortall thanks. Now if the punish-  
ment for Adulterers be abrogated, let this  
man shew vs what other stronger pain  
Christ hath set in stede therof to repress  
the synne. The spiritualtie did geue vs  
in sted of it a thysie goping in shirt about  
the church parde before the procession to  
be displed at the foute corners thereof.  
But if the iudicialles be al abrogated  
by God, so may there no man vse, ne ex-  
ercise them a pen, or els we might vse cir-  
cumcision, & offer by beastes a pen. God  
commaundeth bothe priuate and publick  
iudgements to be instituted accordinge  
to his word, & not after this, or any mans  
fantasy. He would haue his iudgements  
writen in our herts to feare vs fro y<sup>e</sup> tras-  
gressiō of his preceptes, which teacheth  
vs not to be so light things as to be ether  
forgotten or neglected, or to be called, as  
this man calleth them (exotica) that is  
strange as neuer to be hearde, ne rede, ne  
blet

Deu. vi. 4. xi

3. 1. 1. 1.

blesed of vs. He is not content: al thinge  
That we shoulde make Moles the lea-  
der of our church. As though Moles church & ours were  
not both one church of God, ledde and  
taught of one & the same spirit, broughte  
into the same waie, that sayde: I am the  
waie, verite and lyfe. And as though he  
ihes and we had not bothe one couenant  
and the same commaundementes. What  
thing in the very substance of our fapth  
was geuen the by Moles & the prophe-  
tes, but the same is geuen vs? He taught  
the one God for al sufficient. Him one-  
ly to be worshipped in spirite, in fapthe  
and innocency of lyuinge, and to be one  
righteousmaking & one redemption tho-  
row Christ the only very Priest & true  
sacrifice, him to be bot he God and man,  
to be hoped for of God, the resurrection  
of oure bodies and soules to be immor-  
tall. And what man is there nowe to be  
led vnder the gospel and grace of Christ  
but the same must haue Moles firste his  
leader, as the scolemaster to byng him  
vp takinge him forth from vnder the  
lawe vnto an hygher lesson euen vnto  
Christ. Then he sayth:

for



ffor what els is Moſes, the propheticall ſhadowe of Chriſt.

Whether he taketh Moſes here for his perſone, or for his lawe, yet was he not Chriſtes ſhadowe. But the ceremoniall ſacrifices were the figures and ſhadowes of Chriſte to come. ffor Chriſte came to fulfill the lawe, which non els could do. And in the office of teachinge and declaring Gods wil, it is thus written: A prophet out of the middes of thy naciō, euē out of thy brethren lpke vnto me, ſapth Moſes, ſhall thy Lorde God ſtere bp, whome ſee that pe heare. It was Joſua, which in name & office figured Chriſte. And Moſes ſhadowed the lawe in thys accion & office of leading. ffor as Moſes dyed in the deſert, & coulde not bring the people into the prompſed lande, ſo could not the lawe bringe vs to perfeccion & to our promiſed heretage. But as Joſua after his death brought the people into that reſt, ſo did Chriſt bring his faithfull into y eternal reſt. Thou ſhalt therfore knowe (chriſten reader) that there are now a certapn ſpited ſorte of ſectes: of which ſome vnderſtād bp the letters al things write in the olde teſtament, which men admit nothing

Deu. xix.

The opñion  
of a certayne  
ſecte nowe  
ſprongen bp

nothing in their reasonings, but that as  
is contayned in the new testamēt. For  
that they say, the letter slapeth. Another  
sort graunt & admitte both the testamētis  
But by the letter they vnderstande the  
playne litterall sence and sentences. And  
by spirit, they cal what so euer their owne  
affectes or mynde, corrupt with any euill  
opinion or sect, moue them to better and  
to teache it. With these men the spirite  
is, what soeuer their selues sayne and i-  
magine: yea, they dare saye the spirite to  
be their owne moost impudent errone-  
ous corruption & wrestinge of the plain  
scripturs. And yf thou please vpon these  
spirites with any neuer so playne place  
of scripture, whiche confoundeth and co-  
vinceth their errours, so that they haue  
not to answer. Then they fle to this shift.  
The lawe of Moses is but the cruell let-  
ter that slapeth, it is abrogated, it is but a  
shadow. It is the spirit that quickeneth.  
This mater must therefore be vnderstande  
spiritually. For what els are al that Mo-  
ses wrote but y letter shadows, say they  
and figures, yea & that euen the ten com-  
mandementes are but shadowes of a  
spirituall lawe. Of what spirite, thinke

pe, speke and wrpte these sprites. Verely  
of the sprite of phrenesie and hypocrisie.  
For this sect arrogateth and passeth not  
vpon carnal adulterie, nor theft, &c. But  
al vpon spiritual adulterie, theft and spi-  
ritual murther. And wil haue al spiritu-  
al punishment for them. Whose spiritu-  
al paines are so subtile that they hurt not  
a carnal body. And therfore do they fond-  
ly and peruerfly, whiche in this our  
corrupt and peruerse worlde teache li-  
bertie, before they haue learned them sel-  
ues, and are taught, what thing is faith.  
For sithe the nature of man, naturallie  
be prone to slide from labor to luste, it  
will folowe the libertie of the flesh, and  
headlongs fall into al voluptuousnes &  
mischiefe wrapped in the mier of errours  
and al filthines. And why? verely they  
want the bridles of feare, fayth and loue  
of God and of our neighbours. Where-  
fore if writers were wyle now a dapes,  
before they teache men to be free Christi-  
ans from Moses lawes, they should in-  
culke the feare of God into their hertes,  
the feare of the punishment decreed of god  
for synne, and the obedience to faith and  
to the law: which thinge Erasmus con-



consideringe ful diligently, byd wypte thus  
most wysely eloquently and godly sap-  
inge: Moses lawe, because for very feare  
of payne and punishment, it helde men  
in their dutie and office refrayninge the  
from their lustes, it is scruple, Moses  
face is couered, whiche couer or veyle  
was a token of bondage. But where as  
the spirit of our Lorde Jesu, whych brin-  
geth to suche secrete prickis, that mē wil  
vnboden gladly lye pure and innocent-  
ly. There there is the very libertie. No  
man is compelled to beleue. But who so  
truly beleueth, the same will willingly  
and redily esteeme all vncleannes and  
embrace Godly purite, and will euen of  
feruente loue accomplishe more of the  
lawe willingly, then coulde be extorted  
of the Jewes for the very feare of pu-  
nishment. But retorne to this man sap-  
inge thus:

What els were the ten commande-  
mentes of God, then a certayn figure of  
Christ and of the spiritual lawe?

Here is spye figurynge. Paul calleth the  
lawe of the preceptes, all spirituall. Ro.  
vii. euen the eternall spiritual wyll of  
God requiringe our spiritual affectes, &  
hertes

hertes, and not oure externe dedes onely  
ffor the lawe is contrary to oure carnall  
affectes, sayinge: Thou shalt not luste.  
The dedes of the lawe are the frutes of  
spirit. I woulde knowe what thing was  
figured by this precept: It is I that am  
the Lorde thy God. Thou shalt haue no  
strang gods in mi sight? I know but one  
of the ten preceptes to be a figure of the  
verbe true rest and Sabbothe from sin  
and from oure owne willes as I saie ex-  
pouneth it. ffor the lawe and Christ haue  
contrary operacions, as haue Moyses &  
the Gospel, wherfore one can not be the  
figure of the other. The lawe workethe  
wrathe. The Gospel & Christ reconcile  
vs to God. That law maketh syn to en-  
crease, Christ remitteth it. The lawe ac-  
cuseth and dampneth, Christ wpth hys  
Gospele delpuereth and saueeth. And yet  
sayth this man:

That al Moyses dedes, al his wrptings  
peas and all his lpe were not els, but a  
mystik figuratpue pimage and similitude  
of Christ to come.

Belpke this man is vniuersallp sene in  
al the scriptures & namelpe in al Moyses  
lawes & gestes, non except, that he dar so

1  
vniuersally compare them with **Christe**  
making the one holly & figur of the other  
when the one is in working & effecte con-  
trary to the other, as is the lawe to the  
gospel, the letter to the spirite, and death  
to lyfe. But also yf he would admit thys  
diuision of **Moses** his lawes into ceremo-  
nials, iudicials and morals, taking **Mo-**  
ses for his ceremoniall sacrifices, pristheit  
tabernacle, &c. Then had **Moses** ben the  
shadowe of **Christe**, as **Paule** treateth it  
in the pistle to the **Hebr.** or els is his say-  
ing false. ffor this his saying so absolut-  
lye abrogateth the ten preceptes. The fi-  
gures are al abrogated at the presence of  
the bodie so shadowed, which is **Christ.**

1. **Corin.** .iij.

elossen .ij.

“ **Moses** was a minister & not a map-  
ster of the church, and yet prince of all  
the **Prophetes.**

“ Yf a mapster be a commaunder, a teacher  
and a ruler, then was **Moses** a mapster  
and chiefe gouernor of the church of **Isra-**  
ell, which church was taught & ruled by  
the same spirit of sapth and religion in  
**Christ** to come as is ours in **Christ** past.  
“ He commaunded the same preceptes which  
are now commaunded to vs by **Christ** & his  
apostles. And yf he taketh a master for y  
heade



heade of the churche: so was Moyses the  
mapster therof. And then he sayth:

Because the disciples of chryst saw non  
example of Chryst to put Adulterers to  
death, therefore Chrystes disciples maye  
put no man to death.

Are not al chrysten kinges & magistrates  
appling the selues to be taught of chryst  
and folowinge his doctryne chrystes di-  
sciples? and why theu may it not stande  
with Chrystes disciples to minister in  
Chrystes comon weale and execute Chri-  
stes lawes? Then woulde he proue the  
whole tables of the ten commaundeme-  
tes to be abrogated. And why?

Because (sayth he) Chryst brake the Je-  
wishe ceremoniall of the Sabboth daie;  
Shoulde we not kepe the other comman-  
dementes, as to haue no strang goddes.  
To make vs no image, &c. because chryst  
abrogated the ceremoniall shadowe and  
sower barke of the Jewes Sabboth? It  
appereth here what learninge this man  
hath, as to erre in so plapn a place of the  
scriptures. He should haue learned of I-  
saie, whiche is the very Sabboth. For:  
the prophetes are the expowers of the  
lawe. There is it declared, what is oure

¶.ij. perpe

perpetuall Sabbath and reſte from our  
owne affectes and will, from the confi-  
dence in our own worckes, and to ſuffer  
God to worcke his will in vs. And how  
the externe obſervance of the Sabothe,  
taught them, & is the ſpiritual reſte, he  
ſhoulde haue learned, into what reſpec-  
tes the Sabbath is ceremoniall, & wher  
it is morall. And wherfore Chriſt beinge  
the body preſent woulde cauſe vs, and  
them to ceaſſe any longer to beholde the  
ſhadow, and to loke vpon the body being  
the Lord of the Sabbath: for the cere-  
monial part, therof was the ſcole maſter  
vnto the ſpirituell obſervance thereof.  
Then he bringeth in the text Gal. vi. cō-  
foundinge the priuate mutual dayly of-  
fences of brethren preuented, with ſynne  
done of weakenes of man, with the open  
obſtinat impenitent adulter, and ſayth:  
¶ That becauſe Paul biddeth them, that  
¶ are more ſpirituell and perfit to heale  
¶ ſuche weake brethren that of ſcaplite be  
¶ preuented vnwarres of their fleſhe, or  
¶ temptore, and ſo fall into ſome fault.  
¶ Therfore we may not exhorte and moue  
the Magiſtrates to take away open ac-  
cuſtomed obſtinat hore mōgers, whiche  
ſclaunde

sclander and popson both the churches  
of Christ and the whole comon weal. No  
sp<sup>r</sup>. These pour punishmentes to suche  
Adulterers as pe defende ar to smal for  
them. And I dout not but some good ma  
gistrates are spirituall, and pet wil they  
punishe open indurate Adulterers with  
a sharper weapen, then spiritu lenitatis,  
or els the realme shoulde sone swarme  
ful of malefactors incurably.

Then he byngeth in the example of  
the Samaritans and of Christes Disci  
ples, whiche woulde haue had sp<sup>r</sup> to  
haue fallen doune vpon them, for which  
Christ rebuked them.

But the offences, were not a lyke. The  
Samaritans of ignorance not knowing  
Christe to be Messias denyed hym hys  
harbour, because he went to worshippe  
at Hierusalem. Nether came Christ then  
to hurte, but to saue, as he there told. the  
willinge so greate a punishment for so  
litle a faut. The disciples then would ha  
ue had Christe to declare his almightye  
Godhept vpon them by miracle where  
it pleased him not so to do at their  
instance into the hurt of any man. And  
pet was he count<sup>r</sup> with the tower that fil  
vpon



bpō the. xviij. in Siloo, and with slaugh-  
ter of the Galilens destroyed of Pilate.  
And told them that brought him the ty-  
dings. That excepte they repented they  
altogether should perishe, But let him  
shewe vs, where ever Christ or his apo-  
stles letted, or deliuered fro the galhouse  
any man iustely coudempned by the ma-  
gistrates for his open offence ether of ad-  
ultery, or murther or theft. He sayd: who  
so stryketh with sword, shalbe slayn ther  
with, lo; is not here a plaine sentence of  
death, out of Chultes mouth? ergo he con-  
sented to the punishment of synne wpyth  
death, contrary to this manys dreame.

I knowe these whoredomes and Adu-  
teries to be spred as wide as they are vn-  
punished, and to deserue to be with vio-  
lence repressed with the moste stronge  
barres of the lawes.

Knowe ye so? And yett neyther wylle ye  
counsell them to be punished, nor yett nei-  
ther ministers to moue the Princes to pu-  
nyshe them. Wylle ye fauour them grea-  
tely, and loue synne more, then Godly-  
nes, or els haue ye but a cold zeale to the  
Christen religion, comon wealthe and ho-  
nesty. Paule commaundeth vs to prosee-  
cute

rule with hatred that as euil is. If poue  
selte, beinge a professor of the Gospell,  
shoulde now counsell the Magistrates  
to punish adulterers as pe do, so do poue  
selte contrary to pour owne booke, which  
would al the professors of Christ to haue  
lenite, merce and pietie, noman bp their  
counsel and mocion to be punished, but  
forgeuen and healed with the spirite of  
softenes, and bp preachinge the worde.  
And then pe scape.

Albeit, it is not lawfull for the prechers  
to put forth the powe, which the humane  
blcion swadeth: yet with the spirit of le-  
nite it must be moderated, rekening with  
thē selues, not what is lawfull, but what  
is expedient.

As though albeit, It were lawfull to thē,  
to moue the Magistrates to punish sinne,  
yet is it not expedient. I would pe could  
iopne these two contradictories in this  
cause. Belene pe that it is not charite and  
dewe obedience to God, for his minister  
to execute Goddes lawes? Is it not ex-  
pedient, pea and necessary, that such co-  
mon malefactors be taken out of the co-  
mon weale. Greater is the charite, that  
extendeth her to many, then to one man

oz woman: and which extendeth her self  
to the preseruacion and tranquilitie of the  
whole church and comon weale, then it  
whiche is but a sonde solish piete to saue  
an Adulterer oz a murtherer, whiche hur  
teth y whole comonaltie, which ones de  
spucred continuinge in his mischief and  
wickednes encreaseh his crymes into  
the great hurt of manp. Thus hast thou  
(Christen reader) these false argumentes  
that Adulterers should not be punished  
with death soluted, with the solucions al  
so, that the professors & preachers should  
not moue the Magistrates so to punish  
this greuous crime, addinge that the  
decree and lawes of God be abrogated  
& of no strength so to punish the syn. And  
yet are they not so abrogated, but that y  
rulers and princes map now execute the  
same lawe, yf they wpll, whiche thyng  
spedely with al diligence to do, god geue  
the grace therby to rote out this pestilēt  
and n oste detestable crime, out of Chri  
stes church, that holp matrimony map  
be restored to her betw hono  
integrite and purite accor  
dinge to Gods institutio  
cion. So be it.



I. Corinth. IIJ.

Be not deceyued, for ney-  
ther fornicators, nor yma-  
ge worshippers, nor Whor-  
mōgers, neither softelings  
nor buggers, nor theues  
nor gredy couetuose insaci-  
able deceytfull gatherers,  
nor dronckerds, nor euyl  
speakers, nor pyllers, and  
pollers shal inherit the kin-  
gedom of God.

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